

MISSIONARY HORIZONS

DECEMBER, 1957

Child of Light"

Committee on World Literacy and Christian Literature



MISSIONARY HORIZONS

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GIFT WRAPPED

HELEN H. SMITH

Treasures of Christmas

These are treasures Christmas brings, Santa Claus and carolings; scented boughs and candlelight, whiffs of spice and cakes of white; colored canes on tinsel trees, bulging eyes and dolls that please; frosty spires, a star that's bright, stained glass windows framing night; wedding plans for lad or maid, facing life, and unafraid; snow-prints toward an open door, home for Christmas, smiles galore; memories in candle eyes, togetherness as evening dies; sharing gifts around hearthfires; these are joys which love inspires but a weary mother and a Christ-filled stall this is Christmas, most of all.

EDITH M. SANDERS



GIFT WRAPPED

HELEN H. SMITH

At Christmas, probably more than at any other time, the American public is concerned with packages. They wrap, mail, send, receive, seal, open, hide, distribute, and snoop into—packages.

Among the familiar handling exhortations and opening instructions on packages, there are many which have considerable seasonal aptness. **FRAGILE—HANDLE WITH CARE**, for instance, reminds us that we should never be too heavy-handed with Christmas, that “too much”—of anything except perhaps care—can mar the beautifully-simple material from which the first Christmas was fashioned.

THIS SIDE UP cautions us about where we put the emphasis in our observance of Christmas, and **OPEN THIS END** tells us that, once having made up our minds about emphasis, we ought to proceed in thought and action.

Sometimes—when a family has been reduced by death, or when illness or trouble is a constant burden—the joys of participation in the events and spirit of Christmas seem to be damped and pallid. For such times, there is infinite wisdom in the firm order, **DO NOT DROP**, and real help in taking up a **NEW** or **IMPROVED** package with explicit **DIRECTIONS**. To revive the Christmas spirit in others, it may be encouraging to remember that, just as there is a deft way of opening a closed package, so there is some effective way of penetrating a closed heart, if we will look well for a helpful clue—such as **PRESS HERE**.

In the customary exuberance of the Christmas season, we sometimes need to pause and heed the solemn warning, **DO NOT CRUSH**, because the sweet, light breath of Christmas can so easily be smothered by the pressure of lesser gifts—their costs and their numbers, their occupation of our minds and time. **PERISHABLE** reminds us gently that most gifts are, but that the gift of Christmas is not. Then too, Christmas has been bent into some very strange shapes and purposes in our present day—most of them in the realms of business and commerce. If damage could not be done, **DO NOT BEND** would not be as familiar as it is.

When we are interested enough in a packaged product to purchase it, we are usually interested enough to get it open—although simple suggestions such as **PRY AROUND EDGES** and **LIFT HERE** sometimes require a full complement of household tools; **USE KEY TO OPEN**, until the recent helpful addition of a sort of molded track, often resulted in an interesting spiral either half-way down the can or up to a slashed second knuckle; **PULL TAB** works only 50 per cent of the time—somewhat less on cellophane; and **TURN CAP TO LEFT** follows dutifully after two or three dents in the chrome molding around the counter-top and a five-minute interval under the hot water spigot. Many a homemaker has yearned for a single marvelous tool which will perform all the **URNS**, **PULLS**, **LIFTS**, AND **PRY'S** she encounters in an average week.

By the same token, eager as we all are to open the riches of Christmas to our own hearts, to our families, and to a Christ-hungry world, we frequently find a stubborn wrapping that demands special treatment. When we do, we can, if we will, take up—wondrously, as Peter did—the opener of all important closed things, “the keys of the kingdom of heaven.”



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NOT MUCH CHRISTMAS WHERE CHRISTMAS BEGAN

THEOPHILUS M. TAYLOR

THIS CENTURY may well go down in world history as the great century of partition. The aftermaths of two world wars have been characterized by the generally arbitrary and unnatural partitioning of many lands. After the first conflict the map of Europe was radically revised by the re-drawing of boundary lines that left East and West Germany separated by the Polish Corridor, created across old national lines the new nations of Yugoslavia and Czechoslovakia and, until the plebiscite of 1935, left the Saar stranded as a kind of no-man's-land between France and Germany. Following the second great holocaust we have seen this pattern of partition extended across the Asian land mass from Israel-Jordan in the Near East, past India-Pakistan, and on to North-South Vietnam and North-South Korea in the Far East.

It would seem that man could scarcely have devised a more ridiculous, failure-destined, and failure-ridden scheme for resolving the problems of human and international relations, had he sat down, with that specific purpose in mind, to do just that. The terrible welter of anguish and the veritable flood of human blood that have attended these butcher operations, performed by the quack politico-surgeons of our time and with the tacit approval of most of us, are a mute but eloquent com-

mentary upon the lunacy of our age. Not content with halting the carnage at the end of each war, we have by these imagined short-cuts to peace simply set the stage for, and encouraged, an interminable continuance of conflict, which we must inevitably pass on as a legacy to our children and our children's children.

In ancient times the land of Palestine, excepting for the relatively brief period of David's and Solomon's reigns and, later, the century of independence won by the Maccabean revolt, was a pawn whose fortune shifted every time the balance of power swung from Egypt to Mesopotamia or vice versa. Today, thanks largely to external Western pressures, Palestine finds itself a political schizophrenic, torn asunder geographically by a ragged, meaninglessly drawn line separating the state of Israel from the Hashemite Kingdom of Jordan. Under the British mandate which prevailed following World War I, Arab and Jew, both deriving from Semitic stock, lived relatively peaceably together. But the partitioning of the land in 1947 served not only to call attention to, and to emphasize, the differences between them. Actually it set them apart in opposing camps from which each eyes the other with suspicion, distrust, and open hostility. The land today lies like a fallen man with a great gaping and unhealing wound. It is difficult for the impartial visitor to refrain from believing that here is the prime example of the

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folly of partition as an attempted solution for internal and international tensions.

IT WAS the writer's privilege to spend some five weeks in the kingdom of Jordan toward the end of the past summer as an assistant to Professor James L. Kelso in the archeological excavation of Old Testament Bethel, during which there was fair opportunity to talk to local residents in all walks of life from the humblest peasants to highly educated and cultured persons. Moreover we were able to travel the length and breadth of the country quite freely and, thereby, to ascertain some of the practical problems facing the people and the government. It is from this recent experience and from memories of a similar trip 13 years ago that we write.

One thing is certain: there will not be much Christmas spirit this year in the land where Christmas began—even among the 130,000 Christian Arabs—for Jordan still must support, in addition to its normal population, those Arabs whose homes and lands were confiscated by the partitioning of the land and the establishment of the state of Israel. Nor is there any tangible hope of an easing of the situation in the foreseeable future. And on top of this there was virtually no tourist trade a year ago, and only an infinitesimal amount this year, so that one of the two chief sources of income has been almost non-existent for two years. One of the few mitigating factors is that agriculture, the other chief source of income, was good this year because of unusually abundant rains.

SEVERAL MISCONCEPTIONS concerning the Arabs, which have been created and fostered by elements in the Western press which are hostile to Jordan and the Arab world, in our opinion need correction. Foremost among these misconceptions is that the Arabs are a stupid, listless, lazy lot. Nothing could be farther from

the truth. They have demonstrated beyond any doubt that, given opportunities and education comparable to those in the West, they can and do make remarkable strides in self-help and self-improvement. One of the most outstanding examples is the extent to which the mountains east of Jordan are being reforested. Another is the reclamation of salt-laden land in the lower Jordan valley for agricultural purposes by the drilling of deep artesian wells. Still another was the national agricultural fair held at the resort city of Ramallah late in August to which many private farmers as well as government experiment stations sent their best produce. It was surprising how many local farmers carried off prizes. Everywhere we went vineyards, oliveyards, orchards, and fields were well tended; and the amount of dry-farming being carried on in the eastern desert is amazing. The Jordanian people are determined to make a go of it, even in the face of tremendous odds and almost innumerable discouragements.

A second misunderstanding abroad about the Arab is that he has no sense of citizenship. This may have been partially true 20, or even 10, years ago, but the partition and the consequent necessity of continual alertness along the Israeli border have served to inculcate a very real sense of citizenship and an intense national pride among the Arabs. Old village and tribal loyalties are giving way continually to the new sense of nationhood; and everywhere, though there is a healthy note of free criticism of the government, the young King Hussein seems to have won the loyalty and a fair amount of respect from his people. His picture is in every shop window and in the living room of every home.

Another very widespread rumor about the Arabs that has gained currency here in the West is that they are all Bedouins who never stay on the same land long enough to call it their own. The truth is that the Bedouin peoples form but a relatively

small fraction of the 1,500,000 population, and that, compared with Westerners, the vast majority of Arabs have quite as much—perhaps more—of an inviolable attachment to their land which in most cases has been in the same family for as many generations as they can remember. It is this which, more than anything else, explains the unwillingness on the part of Arab refugees to accept the present state of affairs as permanent. They are simply unwilling to believe that Israel as a political entity is here to stay, and they live for the day when they can return to their ancestral lands. Even the Bedouins who make several moves annually have a sense of land- and water-rights, comparable to that held by cattle and sheep men in the old West of a century ago.

Finally there is abroad a serious misconception about the quality of the Jordanian army—the idea that under pressure of actual warfare it would fold up and disintegrate. There can be no question that the men we met who are in the army and police force are among the highest calibre and best trained of all the military forces in the Near and Middle East. They would stand up well in intelligence, character, and training with their counterparts in any Western nation. The marks of careful British training and of strict discipline are to be seen everywhere. It is probable that the Jordanian army is the best trained and most fit for service of all the Arab state armies. Should it ever come to a showdown

I am convinced that it would acquit itself well in the field.

It is these characteristics of industriousness and determination, a growing sense of citizenship and national pride, love of the homeland, strong character and personal integrity that elicit our profound respect for the Arabs of Jordan. They give Jordan a justifiable self-respect. When such qualities are developed in the face of the difficulties which beset them on every side, the future cannot be entirely dark.

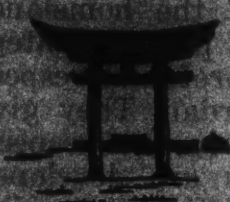
But the things that weigh heaviest in Arab thought today are the loss of land that had been theirs since the seventh century A.D., except for the brief period of the Crusader kingdom (1099-1187 A.D.); the frozen personal assets of thousands of Arab families in banks on the Israeli side, for which there has been but one token remuneration of totally inadequate size; the still unsettled refugee problem which leaves hundreds of thousands of Arabs in temporary settlements with no certainty as to their future; and the gnawing uncertainty as to what may happen at any time along the shaky armistice line separating Jewish occupied territory from Jordan. These are the factors which, along with the heavy losses sustained in the shrinking income from tourist sources for the past two years, create the tense, grim atmosphere that characterizes life in Jordan today. This is why there will not be much of the Christmas spirit this year in the land where Christmas began.

Coming in Next Issue

United We Serve

A series of articles on like interests of Presbyterian U.S.A. and United Presbyterian women will begin in January. Parallel stories will appear on projects that are similar in the two Churches.

BEGINNING THE 1958 PROGRAM



THE CHANGE: "There is a new Japan. It is rising like a phoenix from its ashes of yesterday," writes Charles W. Iglehart in *Cross and Crisis in Japan*. Material progress and new manufactured products are everywhere in evidence. The position of women is changing. Youth are caught in a dilemma between old and new traditions.

THE OPPORTUNITY: Japanese Christians, though a minority, play a vital role of reconciliation in this nation of continuing crises. The direction the new Japan takes is of vast importance to the rest of Asia and the entire world.

As we begin a year of study on the theme "The Changeless Christ for a Changing World," it is fitting that our first look be at Japan, a nation in the throes of rebirth. It is interesting that Protestant missionaries first went to Japan in 1859—just one year after the formation of our own United Presbyterian Church of North America.

Of the three program topics, "The Japan of Yesterday" brings the development of the nation and the church down to the time of World War II. Inasmuch as our own denomination has no work in Japan, the remaining topics—"Rebuilding on Old Foundations" and "Enlarging the Borders"—are presented largely from the point of view of the Presbyterian Church in the U.S.A., to whose Board of Foreign Missions we are indebted for material.



The changelessness of Christ was emphasized anew for the group of persons who were privileged to attend a dinner given recently by the Boards of Foreign Missions of the Presbyterian Church in the U.S.A. and the United Presbyterian Church in honor of their newly appointed candidates for missionary service. Among the features of the program around the tables was the recognition of Arthur J. Brown, distinguished secretary emeritus of the Presbyterian Board, and the presentation of the first copy of his autobiography, *Memoirs of a Centenarian*. In a clear, strong voice, Dr. Brown responded with remarks disclosing both humor and wisdom. He pointed out that he had witnessed many changes during his lifetime. The familiar words, "Jesus Christ is the same yesterday, today, and forever," had a peculiar authenticity when spoken by this man who has experienced one hundred one years of yesterdays.

To the assembled appointees he gave brief advice. He reminded them that they are going out in a time of crisis but that every generation has had its time of crisis. "The clock of my time points to the evening hour," he told them. "Have faith in God and keep morning in your hearts."



The dinner preceded an impressive service in the First Presbyterian Church of New York City at which 58 new missionaries and fraternal workers of both denominations were commissioned and partook of Holy Communion. Some 37 others appointed within the past year are already on the field.

Edith L. McBane

MISSIONARY HORIZONS

CHANGING JAPAN

THE JAPAN OF YESTERDAY

A Section of *Cross and Crisis in Japan*, by Charles W. Iglehart, and Other Material

Reviewed by MRS. HERBERT L. DOWNIE, Hollywood, California

THERE ARE FEW countries in the world as beautiful as Japan. Abundant rainfall, plenty of sunshine, and luxurious vegetation present a landscape not soon forgotten. Snowcapped mountains, dark green forests, and turbulent waterfalls make it obvious to the visitor why the Japanese love their land so fiercely. Indeed, in some Japanese lore the land is called "a brother to man, for it too was born of divine parents."

According to a Japanese legend the goddess of the sun shook her sceptre one rosy dawn and from it sprinkled crystal dewdrops. Once these heavenly dewdrops touched the waters of the earth they formed three thousand islands which became Japan. Traditionally this land, which is the size of California, was born on Feb. 11, 660, when Jimmu Tenu ascended the Japanese throne as the first monarch. Perhaps a more accurate account of Japan's beginning is recorded historically as about the time the Soga family introduced Buddhism to Japan.

The racial background of the Japanese is Mongolian and some Polynesian. Still dwelling in the northern islands are a very primitive people, the Ainu, who have refused to accept Japanese civilization.

The fourth century brought a new era to primitive Japan. Buddhist monks arrived from China. They brought to Japan the art of writing, the knowledge of medicine, law, government, and the ideographs of Chinese language. Soon the Japanese had adapted much of the Chinese culture to Japanese use. During the cen-

turies that followed, the unmistakable stamp of Japanese artistry and refinement appeared in all areas. Even today we find this characteristic of ability to blend into their own civilization what is first brought from another.

The early religions of Japan also showed the presence of this quality. From *kami*—a belief in the presence of spirits—to early Shinto, whose chief goddess was Amaterasu from whom traditionally the emperors descended, to an adaption of Amida, Buddha of Light, and farther on to the obligation system of Confucius, the Japanese wove the thread into a systematic Shinto which is today a vital part of Japanese culture. It is well to remember that Shinto is a truly Japanese religion with a simple command—loyalty to one's ancestors and the land.

WITH THIS BACKGROUND we may peer into early Japanese history to understand better how today the people may be won to Christ.

About 710 one of three clans became powerful. This clan, the Yamato, located a modern capital at Nara, planning to build a life comparable to that of China. They adopted a constitution and made their chief the emperor. Today the emperor is a descendant of this early ruler—the 124th of this clan who has held the Japanese throne. About the turn of the eighth century the imperial family moved to Heian (Kyoto) and there remained during this period of feudalism until 1868 when Japan's modern period began.

Since the Japanese believed their emperor to be a living god the imperial family's line was kept unbroken. It is interesting, however, to

Mrs. Downie has written numerous articles for *Missionary Horizons*. Formerly of Detroit, she now lives in California where her husband is assistant pastor of the First Presbyterian Church of Hollywood. She was WGMS Convention President in 1953.

note that at times new members were "adopted" into the imperial family.

Not long after the Japanese learned to write, great feudal lords began to compete for power. From the eighth to the twelfth centuries a feudal baron had the actual power and the emperor was forced into the background. The emperor soon accepted his position and appointed a powerful lord to be his military dictator or *shogun*. Each *shogun* had under him other lords—not as powerful—called *daimios*. These men had large areas of land under their control, and authority in their own districts. A special warrior class, *samurai*, served the *daimios*. These men were above the law and had the right to kill any man who offended them.

The first of the *shoguns* was Yoritomo, whose family was in power for over 260 years. Such a feudal system became hereditary and lasted until 1868.

The first Europeans to enter Japan were Portuguese in 1542. This led to the introduction of firearms and in 1549 to the coming of Francis Xavier with a Malayan convert. Together they baptized many converts and started churches. In a few years 300,000 Japanese had accepted Christianity. Soon Spanish missionaries arrived. These quarreled with the Portuguese Jesuits. Finally, Christianity was prohibited. It is only fair to mention that fear of political encroachments of Spain and Portugal added fuel to the smoldering fire. Under Ieyasu, edicts were issued forbidding the accepting of Christianity by any Japanese. Many Japanese Christians died rather than accept the edict. In 1638 the last of the Christians died. Thirty thousand were killed when they refused to renounce their faith. Some authorities claim that some Christians worshipped secretly and their descendants greeted later missionaries.

As a result of this era a policy of exclusion of foreigners was put into effect. In the period following, strong national spirit developed. Japanese

art and literature advanced and only a few Dutch traders ever entered any of Japan. Cities grew, manufacturing and banking expanded with the result that the middle class was emerging and the feudal society gradually disintegrating.

A NEW DAY appeared for Japan when Commodore Perry was directed by President Fillmore to make a treaty with Japan. The President wrote a conciliatory and friendly letter to the emperor, and Perry was to deliver it. Perry did just that as he sailed to the Bay of Tokyo in July, 1853. The Japanese were surprised and alarmed to see four black warships 10 miles from the capital. They had never seen boats that could move without sails. After much discussion the Japanese said the letter could be given to the emperor—if the Americans would then leave. Perry agreed but promised he would return in a few months for a reply.

Japan prepared to fight, but when Perry returned with gifts of rifles, clocks, sewing machines and other modern inventions, the Japanese realized they could not resist the Western world until they learned to handle Western machinery. So it was in 1854 that Japan's eyes were opened to a modern world.

The power of the emperors was restored and the *shoguns* were forced out of office. In 1868 Meiji was placed upon the throne as actual ruler and a new life for Japan and Asia began. Delegations were sent to other lands to learn all they could about anything that could be used to advantage in Japan. Schools were started, a navy was constructed, and a constitution was adopted. This constitution was for authority of the ruling groups and no rights were given to the common people.

The emperor sought help from other lands. The French officers reorganized the army; British seamen trained and helped build up the navy; Americans gave their aid in developing a fine educational system, while Dutch engineers helped design other

viewed from Mt. Fuji (altitude 12,467 feet) from Lake Kawaguchi. Philip Goodson, N. Y.

internal improvements. While the power of the *shogun* had almost disappeared, the military group still remained strongest in this new Japan.

Japanese industry moved steadily ahead. "Big Families" soon tried to get control of the country—already strongly held by the army and the navy. Actually Japan became a dictatorship of groups—each trying to accumulate power—rather than a dictatorship of one man.

Improved living conditions brought population increase and scarcity of food supply. Japan looked with long-

ing eyes at China. In 1894 Japan defeated China and as victor took Formosa and the Peacadores.

This war also gave Japan a foothold in Manchuria. In 1904 Japan defeated Russia and gained for herself prestige and power as well as new territories.

WORLD WAR I gave Japan a wonderful opportunity to strengthen her position in China. On the basis of a treaty with Great Britain, Japan entered the war in 1914. In the peace treaty she received all Germany's

island possessions in the Pacific and became one of five Great Powers. This was of great military importance to Japan, and was an amazing growth for a country so recently freed from medieval feudalism.

Economically Japan fared well. She sold munitions to other countries during World War I. When the war ended Japan's wealth was fatally damaged. Trying to make up for this economic distress Japan attempted to get more territory in China. In 1919 China retaliated by enforcing a boycott on Japanese goods and business. This encouraged a spirit of nationalism in China which later affected Japan's history.

During the 1920's Japan was committed to expansion but she followed a "peace with the West" as good business policy. Unfortunately, a group of army men believed Japan had a great destiny and must pursue it. So they worked for war.

In the 1930's the army group gained more power and Japan's policy became more aggressive. In 1931 Japan invaded Manchuria. The Western nations were disturbed but when Japan was asked to reply to the report of the commission of the League of Nations—dramatically the Japanese representatives left the assembly.

MANY CIRCUMSTANCES began to add fuel to the smoldering flame of feeling of Japan against the Western world. Some of these circumstances were the immigration policy of the United States in 1924, United States aid to China, and a feeling of economic loss as synthetics began to replace Japanese silk. The "flames of war grew hotter with the shooting on the Marco Polo Bridge in Peking in 1937."

Japan's military leaders fanned the flame of unfriendly feeling. Gradually Japan became a wartime society. Patriotic zeal possessed the people. In 1941 the fanned flame leaped into a mighty war-dragon as Japan entered the second World War. Japan's victories were great, but her

economic state could not win a long war. In 1945 the war ended and General Douglas MacArthur became supreme commander in Japan.

The emperor remained as a figure-head. He is the symbol to hold the unity of the Japanese. Japan has been friendly and cooperative. She has been a good friend to our country in the East. Today Japan is self-governing and is showing unusual ability to make her new constitution work.

WHILE THIS HISTORY of Japan has been unrolling, Christianity has been developing in Japan. In 1859 the first Protestant missionaries came: John Liggins, Channing Williams, S. E. Brown, D. B. Simmons, Guido H. F. Verbeck, and James C. Hepburn. These men of many denominations took up residency in Kanagawa and Nagasaki. Gradually they attracted some of the keen *samurai*, who eagerly accepted Western learning.

So fine a witness did these men present that by 1872 the hatred laws toward Christians were liberalized and many received Christ. Christian schools were started and groups of Christians came together as "bands." It is interesting to realize that all of the prominent leaders of the Japanese church in the first generation came from these bands.

The growth of the church was rapid. In 1883 there were "63 churches, 120 mission stations, and nearly 5,000 members." By the turn of the century Christian missions had done well. Most Protestant churches of the West had established sister churches in Japan. Many of the churches were self-supporting and in many cases administered by Japanese ministers and lay leaders. Schools for women were opening the door for the sheltered Japanese women. Girls were being taught to think for themselves and to know of Christ who died for them.

ONE DEVELOPMENT of the early 1900's was the formation of larger churches uniting various denomina-

tional families. The largest and strongest, made up of Presbyterian and Reformed Churches, was called the Church of Christ. The Congregational Church called *Kumiai* and the Methodist Church of Japan comprising American Methodists and Canadian Methodists were next in strength. Another strong church group consisted of the Church of England and its various sister churches in Great Britain and Canada, together with the Protestant Episcopal Church of the United States. These united to become the Anglican Church in Japan. A fifth group headed by Bishop Jyuji Nakada was called the Holiness Church. These five groups totaled four-fifths of all the Japanese Protestants.

The visit of Dr. John R. Mott in 1910 brought a three-year plan for a united evangelism campaign in Japan. Lay leaders developed and carried on much of this work.

In 1923 the National Christian Council was formed. This group included all major churches, missions, and service agencies in medical, educational, and social fields. Soon after, Dr. Kenyon Butterfield started the Christian rural emphasis that is so important to the Japanese Christian Church.

Japanese Christians fondly recall the 1920's as "the Fruitful 'Twenties.'" During this time missionary staffs and contributions were high. The Japanese Christians were consecrated and willing to witness. In 1928 at the World Meeting of the International Missionary Council the Japanese Christian leaders were truly concerned for Christ in Japan. A subsequent movement, "The King-

dom of God Movement," sought a million souls. Ecumenical vision was bright with promise of church union. The founding of the union Tokyo Women's Christian College was an evidence of this "Christ in Japan" movement. Dr. Toyohiko Kagawa was leading in social service in the cities—Japan was truly growing spiritually as a promising future Christian country.

Like a thundering bomb the Japanese delegates at the conference of Madras in 1938 felt the pressure of condemnation by the rest of the world over political and economic activities in Japan. "The Fruitful 'Twenties'" indeed had given way to sterile 'thirties for the Japanese Christian community.

Since 1853 Japan has moved rapidly in becoming a world power, a conquered people, and now a nation making a real effort in economic progress and political stability. We realize how different history might have been had Christians in the rest of the world tried to help Japan in the 1930's. Perhaps the Western world was too selfish economically and politically, but history cannot be changed. Today as Christians considering *Cross and Crisis in Japan* we need to be alert to the opportunities to stretch our hands across the sea to our Christian brothers that they might be encouraged to lead Japan in ways of peace. With Communism a real threat in Asia, our spiritual, economic, and political aid to Japan in future years will decide the destiny of Japan and of the world. May the Cross become the strength of all Christian men during the years ahead—especially in Japan.

GUIDE TO PRONUNCIATION OF JAPANESE WORDS

Consonants: sounded, generally, as in English, except g is always hard as in gift.

Vowels: a as in calm ai or ay as in aisle
e as in get au or ou as in plow
i as in if ei as in eight
o as in no oi as in oil
u as in bull the final e is always sounded

JAPAN TODAY

Prosperity Today

- 1) Foreign trade booming—1956 exports reached new postwar high
- 2) Industrial production in 1956 exceeded 1955 by 19%
- 3) Shipyards have booked 4 to 5 million tons of orders—enough work to last 4 years or more
- 4) Steel and heavy machinery plants booked so far ahead they are refusing orders; they are helping Indonesia to develop iron ore deposits to supply the plants
- 5) Building and chemical industries booming
- 6) Greater plant expansion and capital increase in 1956 than ever before
- 7) Dollar holdings high, and the yen, the monetary unit, is stable
- 8) Tokyo stock market reached an all-time high in December 1956
- 9) Department store sales 20% to 30% higher than previous year
- 10) Five hundred motion pictures produced in 1956
- 11) Two successive years of large crops coupled with a rich consumer market have benefitted farmers
- 12) Organized labor has a membership of over 7 million

—1956 figures

Plans for the Future—1957

- 1) Japan will build with U.S. aid
 - 1) a nuclear reactor, 2) jet planes, 3) increased hydroelectric power
- 2) Japan will build with World Bank aid
 - 1) increased steel-making capacities
- 3) Japan will extend Japan Airlines which now flies the Pacific to more distant points, eventually around the world

Problems

- 1) Population increasing about one million a year (Birth control offset by life extension programs)
- 2) High world freight rates cut into profits from exports and Japan *must* export to secure food and raw materials; China, her natural market is largely closed to her by Communism.
- 3) A poverty of some natural resources such as oil; Japanese are seeking oil concessions in the Middle East, and more extended trade throughout Asia to secure raw materials and markets.

From Christian Work in Japan of Major Presbyterian Concern issued by the Board of Foreign Missions, Presbyterian Church in the U.S.A.

THE UNITED CHURCH OF CHRIST IN JAPAN

From Christian Work in Japan of Major Presbyterian Concern
Issued by Board of Foreign Missions, Presbyterian Church in the U. S. A.

How We Fit In

"... but I am convinced that we have to evolve by ourselves our way of life. We have to create our own pattern." Narayan, the Indian leader, spoke these words at the Conference of the Congress for Cultural Freedom held in Rangoon, Burma, in February of 1955. The discussion centered on the possible methods by which Asia may modernize its society as a whole, politics, economy, social patterns. Should it follow the patterns evolved by the West, or Russia, or select features of each? Narayan's statement expresses the surging desire of Asians to evolve their own institutions, policies, and practices; we call this nationalism. You may ask, "But where does our obligation as Western Christians to share Christianity with the Asians fit into their Asian-created pattern?" The United Church of Christ in Japan is a unique answer.

When Protestant work was started in Japan in 1859, the early missionaries, Presbyterians and Reformed Church for the most part, desired to establish *one* Christian Church without denominational factions. As more missionaries of different beliefs came to Japan, separate churches emerged. By 1940 there were 32 Christian denominations in Japan whose organization and churches were mainly the results of the work of 40 foreign mission boards.* Two pressures in Japan at that time stimulated a drawing-together of several of these denominations. (1) Prewar tensions between Japan and the United States, and (2) the Religious Bill passed

by the Japanese government in 1940. The first pressure led a number of the Japanese Christians to request a conference with outstanding American Christians on how they as Christians could help to alleviate these tensions. The conference held at Riverside, California, affirmed the deep fellowship and spiritual unity between the two groups. The second pressure was partially an expression of the urge of the then Japanese government to centralize all aspects of Japanese society to facilitate administration and some degree of control. The United Church of Christ in Japan, the response of the Christian community to the Religious Bill, embraced many of the Protestant churches. The governing body was named the General Assembly, and the chief administrative officer the director. It was a group from the United Church that requested the conference with American Christians held at Riverside, California, in 1941. The missionaries had no administrative connection with the United Church in Japan. Before a plan could be evolved for the means of cooperation between the mission boards overseas and the United Church in Japan, World War II had involved both Japan and America. During the war years a plan was worked out among the mission boards to form a Committee on Cooperation in Japan. Thus all funds, personnel, and other shared means of promoting Christian work in Japan when and if desired by the United Church of Christ there, would be requested through this central committee representing the United Church.

*Japan Christian Year Book 1940. Tokyo—Kyo Bun Kwan—pp. 229-244.

The question was: Would the United Church of Christ in Japan desire co-workers, funds, and other assistance from abroad after the war? Repatriated missionaries who had been held in Japan until December 1943 reported that the United Church was growing despite the war; would it emerge from this ordeal anti-Western, and eager even if not able to "make a go" alone? Shortly after V-J Day four church leaders flew to Japan, were warmly welcomed by Japanese Christian leaders, and brought back to New York a request for missionaries and help in securing material means to rebuild damaged church buildings and to aid their scattered and impoverished congregations. The mission boards whose churches in Japan had joined the United Church of Christ there formed a joint committee, known as the *Interboard Committee for Christian Work in Japan*, with headquarters in New York. At the present time, requests from the United

Church in Japan for co-workers (called fraternal workers) to be sent from America, for funds, and other "helps" are relayed through the *Committee on Cooperation in Japan* to the Interboard Committee in New York. These requests are met from resources of the mission boards that participate in the Interboard Committee* of which the Presbyterian Church, U.S.A. is one. Fraternal workers are needed chiefly for teaching posts, occupational and rural evangelism; funds are needed chiefly for capital improvements, for supplementing school budgets to a small extent, and for developing new projects. The fraternal workers are paid by their respective mission boards; the United Church supports its own churches; the schools are self-supporting to a considerable degree.

Thus it is through *cooperation* that Christians, Japanese and American, are sharing their faith and work through a joint pattern mutually created and mutually accepted.

Some 1956 Statistics on the Church

Number of churches in the United Church of Christ.....	1,524
Number of pastors in the United Church of Christ.....	2,095
Number of members in the United Church of Christ.....	169,971
Number of Presbyterian fraternal workers assisting in the United Church of Christ in Japan.....	69
Total of fraternal workers from all U.S.A. churches working with the United Church.....	about 400

Where We Fit In

Japan is the new Asia. With her history of independence, her smoothly functioning civil government, her industrial strength and efficient agriculture, and her flourishing foreign trade, she has achieved the blessings the new governments in Asia long to evolve for their people.

*More detailed information about this cooperative program is given in "In Our Time" available from Presbyterian Distribution Service, 80 pp. 50¢. 156 Fifth Avenue, New York 10, N. Y. 71 East Lake Street, Chicago 1, Ill. 284 McAllister Street, San Francisco 2, Calif. Use the one nearest to you.

Japan is the pattern, and admired, though in some areas still feared and perhaps hated. What are we as Presbyterians doing through the United Church to help our Japanese Christian friends to strengthen the good in Japan and to destroy the reasons for the fear and hate? Three forms of fraternal cooperation, one old, two new, express our Presbyterian concern and response. There are: our church-created schools, the rural evangelism program, and the new occupational evangelism plan.

December, 1967

SCHOOLS

IT WAS SAID that all a missionary needed to do in the early years of Presbyterian work in Japan, was to hint of a willingness to teach a class, and lo! he had a full-fledged school on his hands. Nor has education lost its charm for modern Japanese youth. Eager young faces continue to appear, year after year, at the ten schools from kindergarten through college level that are wholly or partially related to our Presbyterian Church. Kindergarten children, those delightful little facets through which the Christian approach to life is reflected into the home and family, college students, the much-needed leaders for the future, influenced by Christian thinking—these are the evidence of our Christian witness in Japan since 1859. There are in all 10 Christian schools in Japan today.

Special education has resulted from our Presbyterian concern for others, for the physically handicapped, and for the particular physical and spiritual needs of Japanese farmers. The Oral School for the Deaf in Tokyo serves the handicapped; Rakuno Gakuin in northern Japan trains farmer-lay preachers to bring the good news of improved physical and spiritual food to rural Japan.

If you visited Japan, you would see a public school in nearly every city or village, and large tax-supported universities in cities. You might wonder if we are not wasting energy and funds and duplicating schools unnecessarily. No indeed! Japan has the overcrowding in schools that has recently become a problem in the United States. Competition for coveted college entrance and a college degree is one of the tension-making factors among Japanese youth. Our Christian schools are needed to increase opportunities for education;

but even more to help students meet constructively the problems and anxieties engendered by the postwar challenge to the rigid Japanese social structure. Formerly each had his rights and duties specifically defined. Now, deprived of this protecting shell, Japanese youth are groping for a meaning and purpose in life. As Presbyterians, one of our answers to their questing is Christ-centered education.

We shall visit our Presbyterian-related schools for a brief glimpse of each one. The map in the Year Book of Prayer will show you the town where each of these schools is situated.

Baiko Jo Gakuin—Shimonoseki (1914)

Junior-Senior high school for girls; ten per cent of the nearly 1,000 students are Christian; Y.W.C.A., neighborhood Sunday school teaching, Bible study, and worship express the Christian atmosphere of the school.

Your gifts to the Restoration Fund helped build the new buildings to replace those totally destroyed by incendiary raids during World War II. The girls were using Japanese army barracks secured by the principal of Baiko Jo Gakuin, the beloved Mr. Shinjiro Hirotsu, when you came to their rescue.

Osaka Jo Gakuin (1884)

Merged with Cumberland Presbyterian Girls' School in 1905; junior and senior high school for girls. Of 1,500 students about 30 per cent are Christian. Youth caravanning in the summer, each girl sharing in the program of a local church, and the use of puppets and the caravan chorus for special programs, extend the Christian influence of Osaka Jo



A group of girls from the Kanazawa School

Gakuin to other young Japanese. This school has the strongest Christian program among the girls' high schools in Japan.

Hokuriku Gakuin—Kanazawa (1885)

Junior-senior high school, kindergarten training school and kindergarten as a practice teaching facility for junior college student teachers. This school is located in a conservative Buddhist area. Approximately 1,450 students, less than 100 are Christian. Your gifts through the women's associations made possible the new auditorium and classroom building erected in 1952. Alumnae established a kindergarten in a village where one was badly needed as an expression of their feeling of what Hokuriku Gakuin had meant to them.

Joshi Gakuin—Tokyo (1890)

Created by merging two girls' schools; junior-senior high school for girls. Of 1,400 students, 40% to 50% are Christians. Conservative Japanese customs do not encourage self-direction on the part of girls, but at Joshi Gakuin the students plan their own activities. It is a delightful experience to see a young committee chairman walk to the chapel platform, bow to the teachers and students, and make an announcement through the public address system with poise and dignity. More and more women are having to take responsibility in modern Japan, and Joshi Gakuin helps these future leaders to learn how to do it successfully.



Pupils of Hokuoku Girls' High School at Kanazawa
sing "Our Town" which they composed

Meiji Gakuin—Tokyo (1885)

Established by missionaries of the Presbyterian and Reformed Church in America. It is the oldest Christian college in Japan. It offers courses in English, economics, business training, and social work. Junior and senior high school departments are also included. Of 3,500 students, about 350 are girls. Approximately ten per cent of the students are Christian. Many pastors send their children here to school. You meet one of the students of the high school department in the pages of *With Pen and Brush*—Yasuyuki Takeuchi who writes of "Spring in Japan."

Tokyo Woman's Christian College—Tokyo (1918)

Jointly sponsored by Presbyterian and six other Protestant women's groups; junior and senior college for women. Departments of English and American literature, Japanese literature, philosophy, psychology, and social sciences lead to a bachelor's degree in the senior college; enrollment approximately 1,500 per year

with about ten per cent Christian. You met the first president of the college, Dr. Inazo Nitobe and his American wife, in the pages of *Ten Against the Storm*. The auditorium-chapel building on the campus is one of the most beautiful buildings in Japan.

Japan International Christian University—Tokyo (1952)

Sponsored jointly by 14 denominations in North America, of which the Presbyterian Church in the U.S.A. is one. Funds from America are channelled through the Japan International Christian University Foundation in New York, established in 1949. The University was chartered by the Japanese government in December, 1952, and opened for classes April, 1953. Undergraduate arts college and graduate school of education, both co-educational; graduate schools of social work, and business administration are planned for the future. There are approximately 650 students, of whom about 40 per cent are Christian; of the students, about ten per cent are of

nationalities other than Japanese thus promoting international understanding. The student body is the equal scholastically of any in Japan, being in the upper ten per cent of high school graduates. The Japanese, both Christian and non-Christian, raised from their meager postwar resources the funds to purchase the land and original building, so eager were they that the University be established. The Rural Welfare Research Institute at the University explores better methods of dairying, animal care and agriculture. The University is approved for the Junior Year Abroad program sponsored by the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Oral School for the Deaf (Nippon Rows Gakko)—Tokyo (1920)

Erected through the efforts of a Presbyterian and a United Brethren missionary to provide education from primary through high school and a vocational training for deaf children. Children are taught to communicate through modern developments of lip reading, music vibration and rhythmic. There are an average of 170 students enrolled. This is a school dedicated in Christian love to service

that "the tongue of the dumb may sing for joy."

Hokusei Gakuin—Sapporo (1887)

Junior and senior high school and junior college; trains English teachers for public and private schools. Of approximately 1,825 students, about seven per cent are Christian. Miss Michi Kawai, the "lampighter" you meet in *Ten Against the Storm* was educated at Hokusei; Ayako Yoshikawa, the young girl artist who drew "Later this month cherry blossoms begin to bloom" (plate 7) in *With Pen and Brush* is a recent student at Hokusei.

Tokyo Union Theological Seminary (1943)

Formed by merger of already-existing theological schools. A six-year course includes undergraduate college studies and theological training. The Seminary is the chief seminary of the United Church of Christ in Japan; the trustees of the Seminary are chosen from ministers of the Church and the professors are appointed by the Church. Closely related to the Seminary is a rural project to give the students practical experience in rural pastorates.

THE COVER PICTURE

The cover picture is a reproduction of the 1957 World Christian Art Christmas card, "Child of Light," a scene of gentle adoration, done in warm colors by Japanese Christian artist Kimi Koseki. She places her infant in a woven basket in the custom of her country. Inside, the card carries a special message: a Scripture greeting written in the hand of the great Japanese Christian leader, Toyohiko Kagawa. Cards are boxed in 100s with envelopes, and sold for benefit of the work of the Committee on World Literacy and Christian Literature in the more than 60 countries where the Committee is active. Third in the series, the "Blue Madonna" from India (which appeared on the cover of *MISSIONARY HORIZONS* in November, 1955), and the "Nativity" from Korea are also available in limited quantities from Lit-Lit, 156 Fifth Avenue, New York 10, N. Y.

"ONENESS"

FLORENCE CHAN

(Miss Chan, a Chinese student from Malaya, is a member of the new senior class of International Christian University at Mitaka-shi, Tokyo, Japan. She will graduate in 1958. The first senior class graduated from the university's College of Liberal Arts on Mar. 21, 1957.)

In April, 1954, I headed by plane from Malaya for Tokyo, Japan, ignorant of any ideas about the institution I was to attend beyond these three attractive words—"International Christian University."

That I was lucky enough to be able to go for further studies was my great consolation; that I was called to Japan by a gentle Voice which repeated, "Forgive thine enemy," made me determine to set out for the unknown battle.

Yet on my way, I couldn't help keep on wondering what the university would look like and what kind of people I was to meet. I tried my utmost not to recall the horrible things I had encountered in the Second World War; my nerve-taxing experience of having to run for my life in a chase by three Japanese soldiers; the narrow escape during the Japanese occupation in my homeland; the sight of a dead man's skin hanging at the center of a road; and the tyrannical and ugly faces of the sentries, whom I used to bow to whenever I passed.

I shuddered in spite of myself. I knew I was still a little afraid, but the heroic progress of the plane as it soared through the dark cold clouds seemed to be trying hard to lessen my anxiety. Its progress was piloted by a well trained captain; and mine, by One who pilots the universe. I prayed:

At five o'clock in the morning at Haneda Airport, Dr. James Claude Thomson, an American professor, and Mr. Haruo Tsuru, from the student personnel office, received me in the university car. I can hardly forget that feeling of relief I had at their warm greetings. There I was, already being cordially embraced into this small international circle before

I had time to reach the campus proper!

Even the school car driver, Mr. Kato, was pleasant and polite—oh, so different from the Japanese I met last! For the first time in my life I found myself possessing real courage as well as whole-hearted willingness to look into Japanese faces, and to shake their hands. For a minute, I sank into complete silent meditation, "Is this what God wanted me to see in Japan?"

Within a month after my arrival on the campus of International Christian University, I understood that the Lord meant to have me see more than I had guessed. He wanted me to see ONENESS—that prevailing spirit on the campus—that spirit of brotherhood among its members, the deep concern of the faculty for the students, especially for those of us who were far away from home.

All these so well defined the "C" of I.C.U. It didn't take long to feel this spirit. I found myself surrounded by friends everywhere: American, Japanese, Chinese, Indian, and Korean—all united in ONE. "Where was the suspected enemy?" I couldn't help laughing at my own foolishness.

Now as I go into my senior year (Class of 1958), brighter lights shine to clear my once unanswered questions. I have not only learned to trust a nation whom I once feared and hated so much, but have found many things common between its peoples and mine.

It is only through International Christian University that I have come to realize the value of international brotherhood because I have never been really conscious of it even though I come from that cosmopolitan country, Malaya.

Enlarging the Borders

REMARKS FROM THREE SPEAKERS

at the Annual Luncheon sponsored by
the Women's Planning Committee of
The Japan International Christian University Foundation, Inc.
Commodore Hotel, New York City
October 30, 1957

"EACH TREE IS KNOWN BY ITS OWN FRUIT"

Greetings from the International Christian University in Japan

By DR. SOICHI SAITO

IT is a source of gratification that the first graduates of the International Christian University in Japan who finished their four-year course last April (1957) proved to be the first good fruits. They are worthy of commendation.

Some of them have entered theological seminaries; others are continuing their graduate work. Those who applied for jobs succeeded. Their objectives were achieved almost without failure. It is remarkable to attain such a high percentage of employment in these difficult days in Japan.

The government, business firms and banks seem to have expressed their approval of the educational principle and practice of training of

Mr. Saito is a veteran leader of the Young Men's Christian Association in Japan and a trustee of the International Christian University in Japan.

the I.C.U. students. "Their knowledge is practical; their English is good; they are trustworthy," are some of their typical comments about the first graduates of I.C.U.

Those who have had some association with this institution must congratulate themselves for planting such a fruitful tree.

On the eve of his departure for Japan a few weeks ago Dr. Hisato Ichimada, Minister of Finance and Honorary Member of the University Council, left a message to me. He said:

"Please express my heartfelt gratitude to our friends of the Japan International Christian University Foundation. I will do my best in Japan. Please continue your good work here in supporting I.C.U. I especially pray for your great success in the Library Project."

WE VISITED THE INTERNATIONAL CHRISTIAN UNIVERSITY IN JAPAN

By MRS. PAUL MOSER

A little over a decade ago an atomic bomb fell on one of the Japanese Islands and a New Day dawned for Japan and for the world. Many new and pioneering things belong to the New World—one is the International Christian University at Mitaka-shi, a suburb of Tokyo, Japan.

The first freshman class entered this new pioneering institution in the

spring of 1953. In March 1957 twenty-six members and friends of our Women's Planning Committee flew together from the United States to attend the Commencement Exercises for 165 students of the first senior class. . . .

I am sure I speak for all who journeyed to Japan when I say that our hopes and dreams of what the beginnings of that pioneering University should be—the dormitories, the faculty homes, the administration building, the Church, the stu-

Mrs. Moser is chairman of the Executive Committee of the Women's Planning Committee and a member of the Board of Directors of the Japan International Christian University Foundation, Inc. She is also vice president of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

dent body and the faculty—met our highest expectations.

Outwardly the graduation exercises were not too different from those on most campuses in this country. The ceremonies were held in the University Church. There was an academic procession—with Mrs. Harper Sibley in a white hood and a gold tassel in the midst of the Japanese faculty, trustees, councilors, and distinguished guests. The seniors wore academic caps and gowns, gifts from America.

But some things were quite different. A Chinese student, who knew no Japanese when he entered the University four years ago, spoke for all non-Japanese students in excellent Japanese. A Japanese girl, who represented the Japanese students, spoke in perfect English. (And I would like to mention here that the highest percentage of girls in any university in Japan are at I.C.U.) . . . President Yuasa then read his address first in English and then in Japanese.

After a delightful luncheon—attended by the official family of the campus community, Princess Chichibu of the Imperial Household, seniors and their parents, and guests from America—Sibley Hall was presented to the University in a simple ceremony. This first Graduate Residence, for which the members of the Women's Planning Committee and friends of the University raised \$70,000 to build as their 1956-57 project, was then about half completed. Today it is occupied.

That project was a joy to work on because we were honoring one we love as well as making possible another "first" on the campus—two things women like to do.

Our 1957-1958 project is the maintenance and development of the University Library. With its "open stacks" and collection of 73,000 bilingual books, its extensive use of student assistants, and expert guidance of a professionally trained staff, the Library is one of the most unique features of the University—perhaps its greatest pioneering feature.

AN EYEWITNESS' IMPRESSION OF THE INTERNATIONAL CHRISTIAN UNIVERSITY IN JAPAN

Excerpts from an address by
DR. ROBERT J. McCracken

THE student generation is a crucial factor for the future of Japan. Politically it is restless, religiously it is rootless. It is not inclined to accept old sanctions but is resolved to think and act independently. Plagued by fear yet animated by hope it is attempting to find new roots.

The International Christian University in Japan is making a quite unique contribution.

It is providing a living example of democracy in action.

It is an institution in which no discrimination of race, color or class is practiced.

It is helping to fill the spiritual

vacuum which exists in Japan today. An old order having been undermined, it is assisting in laying the foundations of a free, just and Christian order.

It is the greatest single constructive missionary undertaking established since the end of World War II.

Its potential is incalculable for it will do much to shape the future of Protestant Christianity not only in Japan but in Asia.

At a time when so much money is flowing from the West to the East for armaments it is incumbent on Christians in America, if they are concerned at all about spiritual priorities, to give substantial support to the International Christian University in Japan.

Dr. McCracken is minister of the Riverside Church in New York City.

RURAL EVANGELISM

From Christian Work in Japan of Major Presbyterian Concern
Issued by Board of Foreign Missions, Presbyterian Church in the U.S.A.

WHAT does rural evangelism mean? We may describe rural evangelism as the preaching and practicing of the Christian gospel in a way particularly suited to meeting the problems of rural life. The United Church of Christ in Japan and the fraternal workers whom the Church calls from overseas, are acutely conscious of the importance of the Japanese farmer, who, with his family diligently labors from dawn to dusk, that his countrymen may eat. Among the most skillful hand farmers in the world and largely owners of small plots, the Japanese farmers' needs are for an extended horizon, modern cooperative marketing methods, improved fertilizers and small farm tools, and especially for a richer personal life, spiritual, social and intellectual. And this is what rural evangelism undertakes to accomplish with the farmers. What are some of the means that Japanese Christians and fraternal workers from overseas are using to reach the Japanese rural people? A glimpse of the training program of Rakuno Gakuin at Nopporo, northern Japan, where a Presbyterian fraternal worker serves, gives an answer.

Rakuno Gakuin—Nopporo (1949)

*From School Bells**

Rakuno Gakuin, the Christian College of Dairy Agriculture, is located in Hokkaido, the northern-most Island of Japan. The institution includes a high school and a junior college, and is dedicated to training boys and young men in a three-fold program of service to rural Japan: (1) to cooperate with the Church

of Christ in Japan in the task of evangelizing rural Japan, (2) to create an indigenous leadership among the Japanese farmers, and (3) to help produce enough food to feed the people of Japan.

Established in 1949 by rural people in Hokkaido under the leadership of Christian dairymen, the school is recognized by the Ministry of Education. Support is provided through the sale of processed dairy products operated at the school, the sale of farm products raised at the school, and contributions.

A vigorous evangelistic program is centered in the Larger Parish Project church through which pio-

Christian College of Dairy-Agriculture, Hokkaido.
Students in the library.

*"School Bells," brief mimeographed sketches of the schools in Japan mentioned in this magazine are available free from Office of Publications and Press Relations, Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York 10, N.Y.



Students in the chemistry laboratory. Christian College of Dairy-Agriculture, Hokkaido.

neer work is being carried on in neighboring villages. The two emphases of the agricultural program are to increase the use of dairy products and improve methods of dairying, and to help develop the use of peat, clay, and volcanic soils. The consumption of dairy products in Japan is extremely low, as low as a pint of milk a year per person, and for reasons of health, increased use of dairy products is urgent. With only 16% of the land in Japan cultivated, the increased use of clay, peat, and volcanic soils would be a step towards Japan becoming self-sufficient in food production, and also in distributing her population more evenly in areas so far not populated to any extent because of lack of means to make a living in the area.

To carry these objectives to rural Japan, an extension program of the school sponsors three types of institutes carried out in the villages: evangelistic, leadership training, and agricultural. These are called the three "love institutes"—love for Christ, love for man and love of the

soil. Through the extension program institutes, the college has the opportunity to reach approximately 30,000 young Japanese living in rural areas each year.

Through demonstrating the use of tractors, introducing new types of seeds, teaching improved methods of dairying, a contact is made which is meaningful to Japanese farmers, and opens the way for evangelistic approaches to them.

The Presbyterian Church in the U.S.A. is represented by the Rev. Arthur J. Kamitsuka, a young Japanese-American from Fresno, California. Mr. Kamitsuka is an alumnus of Park College and McCormick Seminary. His major responsibility is with the evangelistic work of the extension program.

There is a close connection between the college and the United Church of Christ in Japan which has chosen the college as the central rural training center for the Church in Hokkaido Island.



MISSIONARY HORIZONS

OCCUPATIONAL EVANGELISM

From Christian Work in Japan of Major Presbyterian Concern
Issued by Board of Foreign Missions, Presbyterian Church in the U.S.A.

THIS IS THE TITLE of a new approach to an old problem. The problem is the chasm between the work life and the church life of an individual. Postwar Japan has made a remarkable come-back industrially. She is among the top-rank shipbuilding nations of the world and she has made strides in increasing the output of electric power. The beautiful textiles and chinaware made in Kyoto and Kobe bring joy to the eye and to any homemaker's heart.

As young people are drawn into the factory force, the mine, or work on the railroad, many thoughtful ones are more and more concerned with the social responsibilities of mankind. Their enthusiasm for labor organization and for social reform programs is of the highest and arouses admiration. But enthusiasm without the respect for the individual which is of the essence of Christianity is not enough. For example, the National Railway Workers Union, formed during the American Occupation, is the most powerful single union in Japan. Internal wrangling and splintering of factions within the union have resulted in extreme left wing control with moderate elements either withdrawn or trying to do so. A recent strike was marked not so much by overt violence, but rather by subtle guerrilla tactics to force compliance with demands through threat and terror.

This lack of sense of true social responsibility on the part of their leaders points up very distinctly the importance for spiritual values as motivation for any planned social change launched by the union. And it is the blending of the values learned in church life with the values learned in work life that is the new approach and provides the soil for

growth of social reform, sound labor organizations, constructive employer-employee relationships, in short, for the growth of the Japanese people spiritually and materially. Without the spiritual approach and growth, the material will consume its producers like Moloch.

What concrete, practical steps are the Japanese Christians and the fraternal workers, called by the United Church of Christ in Japan, taking? The Church sponsors a committee on industrial relations; two of the theological seminaries of the Church, Doshisha and Kwansai, have loaned students and professors to initiate a program. Five seminary students during the year 1956-57 worked with Japanese in five fields of industry to develop real, concrete forms of Christian fellowship. This is the way they did it:

1) A student moved to the neighborhood of the Shinkanjima shipyards in Kobe. He struck up friendships with the men, some of whom were Christians. Soon the men were asking for an evening Bible class. This produced discussion groups and a Christian fellowship organization. Soon discussions revolved around the application of Christian principles to the problems of the shipyard workers. The student secured a job in the shipyard working a 48-hour week for more than a month. He came to appreciate the workers' problems more realistically in this experience and he continued his leadership service in group work evenings after his eight hours of work.

2) A student visited among the small textile and china factories in Kyoto. These are usually two-story wooden structures employing less than fifty men and women. Much of the weaving is done on hand looms,

and the china is handbaked and painted. Through discussing the workers' individual problems with them personally, he came to know a great deal about their work and personal situation and in addition to counseling with them, he prepared a report surveying the problems of the women hand weavers as a basis for future planning.

3) One student worked with the National Railway Evangelical Fellowship composed of workers on the national railways of Japan. This Fellowship is ten years old and has 44 chapters. Using an already-existing Christian organization, this student helped the leaders of the group to stimulate thought and action on Christian solutions for labor problems.

4) Another student held many consultations and group discussions with management and labor leaders, Christian and non-Christian, and church leaders to explore the means of developing better personal and group relationships between them, in other words, how to come to respect and treat each other as individuals of personal worth rather than mere units in a group.

5) A student with unusual ability as a choir director approached the problem of separation of religious and work values and purposes by using his special gift. From the Christian workers of a large insurance company he formed a choir. This first step brought the Christian workers to think on the relationship between work and faith, as they were organized as a group of Chris-

tians who knew each other because they *worked for the same firm*. The choir grew rapidly to more than 100 members, many of whom were non-Christian. A Christmas candlelight service was presented followed by a fellowship supper arranged by choir members. When the Westminster College Choir visited Osaka, where this choir was organized, Dr. Williamson, director of the Westminster Choir, used the Osaka choir to give a demonstration performance for choir directors from all over Japan.

This year (1957) the United Church of Christ in Japan has as theme of its program "Spread the Church into Society." The emphasis here is to penetrate the masses of the people. Occupational evangelism is a concrete approach in this process.

These are some of the ways in which we as Presbyterians through the United Church in Japan are sharing faith and work with our Japanese neighbors. There is no land to speak of between California and Japan; with the new jet planes the flying time is a bit more than twelve hours. So the Japanese *are* our neighbors. And we see that they face the same problems we do—need for leaders trained in accredited schools under Christian influence, and need to guide and nurture the processes and producers of material wealth, industrial or agricultural, with the power and wisdom of Christian truth and love. We join with our Japanese neighbors through sharing of funds and fraternal workers as we confidently face the future together in our mutual Christian faith.

Colorful and original accessories on the "Japan" study theme are available from the Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Ind. Puzzlemats, napkins, place cards, favors, and other items are assembled in packets of ten. Write for prices and order blanks.

Additional materials for January programs on Japan are suggested on page 248 of this issue.

Officers' Page

THE LIGHT IS GREEN!

There is a phrase often repeated, usually accompanied by a doleful shake of the head: "He is not the man he used to be." Many times the feeling of sadness which this calls forth is deserved for it implies a slipping from some higher point of greater usefulness.

But this same phrase may have a meaning which expresses great joy and happiness. Friends in other branches of the Christian family often exclaim "Praise the Lord!" in appreciation of a change for the better in the life of some person. Though not so vocal, how grateful we are that men like Paul, and many other saints both ancient and modern, were changed from the men they used to be!

At a presbyterial last fall an effort was being made to show how more women in any congregation might be united in a much more inclusive fellowship. The speaker began by professing to put on a style show. She drew from many wrappings of tissue paper an ever-so-beautiful waist of dark green satin and braid, skillfully cut and elaborately tucked. While draping it over one shoulder, smoothing it down, and fitting it to her she meditated aloud upon whether its appearance was becoming to her. Ruefully shaking her head she finally removed it, folded it carefully, and put it back in its box. "That was beautiful on my mother," she said. "In 1890 such a blouse was in the height of fashion. But the style now is not the same as it used to be and this belongs with the treasures of the past."

The "petticoat revolution" begun by crinolined church women a century and a half ago now moves forward under an ever-growing force of dedicated women who must be reckoned with. The atomic-age descendants of these "misguided females" hope to vindicate the faith held so stubbornly by their gentle but firm grandmothers.* They are still doing what their ancestors, who were part and parcel of the early "female societies," were trying to do—be hearts and minds, hands and feet for Jesus Christ in every area of life where there is need for help. But their style and method are of necessity geared to a different age.

We have been facing and will continue to face changes in greater or less degree in all branches of our women's work. Even our next WGMS Convention will be affected by the great events taking place during that period, and follow a modified pattern—different from what it used to be.

One can forget too easily what we owe to the past and to other people. We must remember in order to keep humble. On the other hand, a people that glories in its past may neglect the opportunity of the present and the future. The new year lies out ahead and we must stretch forward to the future. No one knows all the turns in the way but we do know, as United Presbyterian women, we are no longer at the crossroads of decision. We have come to the traffic light and it is green.

Mrs. Cuyler N. Ferguson, President 1958 WGMS Convention

**Missionary Horizons*, July-August, 1956, p. 702.



Theme for the Year:
The Changeless Christ For A Changing World

Worship Service For January

"I Am the Alpha and the Omega"

MRS. JAMES E. EDDY, Lenox, Iowa



Scripture: Rev. 1:8; Heb. 13:8-16;
Isa. 41:1-4; Isa. 44:6-7

The Eternal is reigning, robed in
majesty;

the Eternal is robed with a girdle
of power.

Thou hast steadied and settled the
world,

thy throne stands firm from of old,
thou art from all eternity.

The floods may storm, O thou Eter-
nal,

the floods may storm aloud,

the floods may storm and thunder;

but high above the roaring billows,

high above the ocean breakers,

the Eternal stands supreme.

(Ps. 98:1-4. From *The Bible:
A New Translation*, by James
Moffat)

Which of us has not felt at some
time the need for our world to be
"steadied and settled"? Now as the
events of the past year pass in re-
view, we are amazed by the multi-
tude and rapidity of happenings.
Some of us have faced grave or
startling changes in our personal
lives calling for great readjustment
in our day to day living. All of us
are aware that vast changes have
taken place in the world around us.

Such changes have faced God's
people in every generation. It was a
time of grave crisis for the Chris-
tians of Asia Minor when John wrote
to them. They did not know how soon
they would be killed, but they knew
it would be soon. They were not
certain what would happen to their
wives and children or to those sus-
pected of having been friendly to
Christians, but they knew there

would be no mercy from the Roman
officials.

John, their pastor, had been exiled
to the island of Patmos. Suddenly
the little group of Christians was a
confused and frightened band. God
seemed far away. Christ seemed to
have forsaken them.

Then John wrote to comfort and
encourage them. (v.8) "I am the Al-
pha and the Omega, saith the Lord
God, who is and who was and who
is to come, the Almighty."

Have no fear, wrote John, the
Lord, the Eternal God, is your keep-
er; He is your shade upon the right
hand. Men may dishonor you; men
may mistreat you; men may even
slay you, but still you will never be
out of God's guiding and protecting
hand. What then is there to fear?
Safe in God's hand, you can remain
faithful, even unto death. Even death
has no sting when it is but the open
door into the presence of such a God.

Did we in our own strength confide
Our striving would be losing

Were not the right Man on our side,
The Man of God's own choosing:

Dost ask who that may be?

Christ Jesus, it is He; Lord Sabaoth,
His Name,

From age to age the same,

And He must win the battle.

(*Martin Luther, 1529*)

Christ the end and Christ the be-
ginning! Christ the beginning and
Christ the end! All through the ages
it has been the same. The writer to
the Hebrews wrote in the same man-
ner, bidding his people remember
that though their ministers might be
dead or dying, yet the Great High

Priest of the Church remains the same and ever lives. He was the same in the Old Testament Days and in the days of the Gospels and will be so to His people forever. (v.8) "Jesus Christ is the same yesterday and today, yea and forever."

What a thought as we begin this New Year! At no other time in history have there been such sweeping social and political changes taking place. At every turn, in home, in school, community, and nation we are confronted by "dying lights and crumbling foundations." New circumstances and developments are on the way. The new age of atomic energy promises to make radical readjustments necessary in every realm of life. Well might the hymn writer have written for today:

Change and decay
In all around I see,
O Thou who changest not,
Abide with me.

(Henry F. Lyte, 1820)

Yet, whatever the confusion and uncertainty of our times, Jesus Christ remains the supreme certainty. To this wonderful fact we cling and our lives remain "steady and settled" in the face of any change. All the present, past, and future comes into burning focus around the Son of God, the ultimate power and authority.

Today, we turn to a study of Japan. Probably no nation in the world has faced so many tensions or

so great changes in so short a time. Perhaps nowhere else can we find so many of the conflicts of this age concentrated in such a small area.

A letter from a Japanese youth speaks of the general frustration of Japan's young people. Leaving his village with its age-old prearranged patterns of living, he seeks the life of the city where he hopes to escape to new freedom and self-expression, only to find that, in the city, life lacks direction and meaning. He has escaped a life of oppression but only into a life of emptiness. Only as he travels home on the train does he find any meaning in life. Here, he reflects, is the perfect symbol of his existence, "the life-in-between." Sometimes he wishes the ride would never end for only there does he feel at home. Only as young people like this find Jesus Christ do they find the answer to their dilemma, and thus find meaning and dignity for their lives.

So it is for us all in this changing world. Only as we bind our lives to the changeless Christ will our worlds be "steadied and settled." Whatever happens, He remains the same.

"Christ is the end, for Christ was the beginning.

Christ the beginning, for the end is Christ."

(Suggested for use as a prayer or a prayer hymn: "God of Our Life, Through All the Circling Years," Hugh T. Kerr, 1917, Page 102, No. 108 in *The Hymnbook*.)

JAPANESE VERSION OF THE TWENTY-THIRD PSALM

God is my father,
I shall have no need.
He lets me rest under the blossoming cherry tree.
He takes me up to the refreshing waterfall.
He quiets my heart.
He leads me along the path of well-doing for Christ's sake.
Though I face death, I will not be fright-

ened.
For I will place my hand in His and He will lead me when I cannot see.
He will give me rice and tea as I need it.
My cup is filled by His love.
His love and peace will surround me until life's sunset;
Then I shall dwell with Him evermore.

Author Unknown

MISSIONARY HORIZONS

RURAL TRAINING CENTER, HINO, JAPAN

THE year 1957 marks the completion of thirty-seven years of missionary work under the Presbyterian Board of Foreign Missions by the Reverend Edward M. Clark, Ph.D., and his wife Petra. The Clarks went to Japan in the summer of 1920, after Ed had studied in Edinburgh University, from which institution he later received his doctorate.

In the pre-war period, the Clarks were located in Kobe, where Clark taught in the Central Theological Seminary and established the Harima Mission among the rural people of the district, one of the first pioneer experiments in this field. During the war interval, he was assigned to Colombia, where he established at Medellin the Language and Orientation Center for missionaries appointed to Latin America. . . .

The war ended, the Clarks were reassigned to Japan, where Ed now serves as president of the Japan Christian Rural Service Center at Hinomachi, near Tokyo. With his associate, the Reverend G. Murono, he is attempting to provide leadership training amid rural surroundings for Christian service in rural areas. It is described as "a novel post-war venture under the auspices of the United Church of Christ in Japan."

The growth of the Christian church in the cities and larger towns of Japan, according to Dr. Clark, was accomplished at the cost of almost complete neglect of the rural villages and their people. Little more than 5 percent of the rural communities have programs of Christian work within their bounds. The old story of how rural men trained at seminary were swallowed up in the stream of urban life was being faithfully acted out in Japan. To remedy this condition it was decided to establish in the midst of a rural environment a training center for rural workers.

The institution is still in its infancy but nearly every prefecture, from Hokkaido in the north to Kyushu in the south is represented in the young life that has been drawn to the Center and has begun to radiate outward again. A recent survey of the three classes which have been graduated shows that, in terms of percentage, 85 percent are now engaged in Christian work in rural communities, a third of them in their home villages.

Classes in the Rural Seminary which is the heart of the Center include, in addition to conventional courses, subjects related to agriculture and animal husbandry. A twenty-five acre farm provides practical training for the students. The crops raised include grains and soy beans; a variety of vegetables; fruit—peaches, persimmons, walnuts, pecans, and strawberries.

A Holstein dairy helps to produce food, funds, and training for the students. A growing herd of Yorkshire pigs, a flock of chickens and a few ducks, and hives of bees, provide opportunities for the education of the students. A Day Nursery, an extension service by the students during vacation, a winter two-week retreat for young farmers are among the other activities of the Center. All of the work done by the students is supervised and related to the extension of the Gospel. Each student learns through rotation of duties much that he never learned on the farm back home and at the same time earns his room in the dormitory and his food in the dining room. To the Day Nursery come 130 neighborhood children, a Sunday School has been established, and an extension of the Day Nursery to a neighboring village is being contemplated.

*Board of Foreign Missions,
Presbyterian Church in the U.S.A.*

Dr. E. M. Clark, president (new to this country); Rev. G. Marone, active director; Mr. Nagura, farm manager; Rev. A. E. Matthews, missionary.



There are five

Win

Train

In

Students harvesting rice



Rice being hung out to dry before threshing



Boy delivers



A day nursery for pre-school children is conducted by Mrs. Marona, wife of the director, assisted by Mrs. Magura, wife of the farm manager



Day nursery children play with their dolls

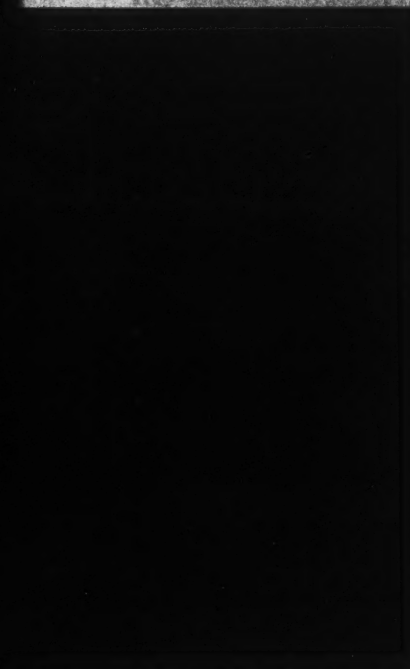


Day nursery class in drawing



ies for boys

ral
Center
res



on bicycle

THE INTERCHURCH CENTER

America's first national headquarters building for the churches will be a reality by 1960.

Dedication of the site and symbolic ground breaking ceremonies were held Nov. 17 for the headquarters, to be known as The Interchurch Center.

It will cost \$19,700,000.

The 19-story building is being erected on a block-size site made available by John D. Rockefeller, Jr., next door to famed Riverside Church.

The Center will house various denominations, their boards and agencies, now occupying separate structures in New York City. It also will bring under one roof the 70 church-supported program units of the National Council of Churches and its staff of approximately 700, now scattered at eight different addresses in the city.

Edmund F. Wagner, president of the Center's Board of Trustees, said that the building will have two floors of especially designed joint facilities for the use of all tenants, and underground parking for 130 cars. A pedestrian tunnel under 120th Street will provide access to the meeting rooms and numerous other facilities of Riverside Church.

The investing agencies include the Ministers and Missionaries Benefit Board and the Home Missions Board of the American Baptist Convention; the Mission Boards of the Presbyterian Church (U.S.A.); the Reformed Church in America and its various boards; the United Lutheran Church in America; the National Council of the Churches of Christ in the USA; Sealantic Fund, Inc., and the United Board for Christian Higher Education in Asia.

Two divided floors will provide offices for the World Council of Churches, the International Missionary Council, the United Board for Christian Higher Education in Asia, and The Hymn Society of America.

Space in the Center also has been allocated to: American Leprosy Missions, Inc.; Commission of the Churches on International Affairs; Council for Clinical Training; Interboard Committee for Christian Work in Japan; The Japan International Christian University Foundation; Ludhiana Christian Medical College Committee; John Milton Society; Vellore Christian Medical College Board; World Convention of Churches of Christ (Disciples); and World Council of Christian Education and Sunday School Association.

"The Presbyterian Church in the U.S.A. firmly believes in cooperation with the other Protestant denominations through the National Council of Churches. We look forward to this move as a means of bringing about an even closer relationship. The rapid growth of our denomination in recent years has rendered our facilities at 156 Fifth Avenue inadequate. In addition, the union next May of our church with the United Presbyterian Church of North America makes provisions for new church offices necessary. For these reasons, we look forward to the modern, functional facilities which the new building will provide," said Dr. Glenn W. Moore, Secretary, General Council of the General Assembly of the Presbyterian Church in the U. S. A.

The Presbyterians plan to move their offices, currently located at 156 Fifth Avenue, to the new Center. The offices involved are: Board of



Architects' presentation of the Interchurch Center, new national headquarters for churches. The new building will house the National Council of Churches, National Missions; Board of Foreign Missions; General Council; Foundation of the Presbyterian Church; National Council of Presbyterian Men; National Council of Women's Organizations; National Commission on Evangelism; the New York office of the Board of Pensions, and the New York office of the Board of Christian Education. In addition, the Stated Clerk, whose headquarters is in and will remain in Philadelphia, will establish a New York office in the new Center. The total staff involved is approximately 600, and the Presbyterian Church, U. S. A. will occupy three floors of the building. The Presbyterian Boards of Missions are investing \$900,000 in the Center.

—News Release from National Council of Churches

New Wilmington Missionary Conference Plans Memorial Auditorium

WALTER R. YOUNG

For several years there has been a realization that a permanent auditorium was needed to care for the large crowds that have been attending the New Wilmington Missionary Conference. Since its inception in 1905 the Conference has grown year after year in size and effectiveness. Many times the big tent has been filled to overflowing and delegates have been forced to stand throughout the programs. And when the weather was rainy, as it often is at Conference time, there were occasions when the tent could not be used.

A year ago the Board of Managers decided to go forward with plans to build an auditorium which would seat some 1,700 people, and which would provide a permanent center for the large meetings of the Conference. At the same time it was decided that it should be named for Dr. W. B. Anderson, who had served the United Presbyterian Board of Foreign Missions for some 40 years, first as a missionary in India for 16 years and then for 23 years as corresponding secretary of the Board. For many years he had guided the New Wilmington Missionary Conference and given spiritual vision to thousands of young people in his contacts with them there.

These decisions were made with the firm belief that friends of the Conference when acquainted with the project would provide the necessary funds for the building. It was estimated that the total cost would be some \$60,000. At a recent meeting of the Board of Managers encouraging reports were heard.

Ground was broken at this year's Conference on Sabbath afternoon, Aug. 8, under the direction of Dr. Donald Black, the director of the Conference. Dr. Robert M. Woods has reported that a Youth Work Camp had put in some of the footers and poured part of the cement for foundations, which have since been finished by the contractor. Preliminary grading has been done, and drainage sewers have been laid. It is anticipated that the auditorium will be ready for next year's Conference.

Elder Hunter A. McGeary of the Knoxville Church of Pittsburgh, and Dr. Walter R. Young, pastor of Second Church of Wilkinsburg have been appointed to serve as co-chairmen of the Fund Raising Committee, which consists of Attorney C. Bryson Schreiner, Dr. Donald A. Spencer, Rev. Richard K. Kennedy, and Rev. C. Donald Vogel.

This Committee reports that friends of the Conference have now contributed some \$20,000 cash on hand, and additional pledges sufficient that the half way mark is in sight. They are confident that the goal will be reached, and they are now soliciting gifts both large and small.

An Honor Roll will be prepared of those individuals and organizations who contribute \$100 or more. Memorial gifts are being sought. Ten great arches will support the auditorium. The sum of \$1000 will provide a memorial arch.

All checks should be made payable to the Anderson Auditorium Fund and forwarded to Anderson Auditorium Fund, 401 W. Cheltenham Avenue, Philadelphia 44, Pa.

MY BEDROLL AND I

MRS. ARCHIBALD K. STEWART

"THE HEAVENS declare the glory of God; and the firmament showeth his handiwork." These words of the psalmist took on a deeper meaning to me this summer as I lay on my bedroll in the desert and looked up into the star-studded sky. Why was I there? Well, it all started last spring when my husband returned from a trip to New York and told me Dr. M. A. Chappel of the Board of National Missions of the Presbyterian Church in the U.S.A. had invited us to attend a traveling seminar through the Southwest. He had hesitated to accept before consulting me because it meant sleeping in bedrolls and eating from a chuck wagon, and I had always had an aversion for camping. But when I told him I thought it would be fun he was delighted and wrote our acceptance at once.

We arrived in Albuquerque on June 21 and met our seminar group on the campus of Menaul, a high school for Spanish American youth. We were served dinner at the school and slept in beds for the last time for the duration of the trip. That evening the faculty of the school told us of the history and work of Menaul. It was started in 1881 for Indian boys while Sheldon Jackson was Superintendent of Missions west of the Mississippi. In 1896 it became a school for Spanish boys and in 1934 became coeducational. Students are allowed to continue to live on campus if they wish to enter the University of New Mexico after graduation. In all their school, there is the definite Christian emphasis. The school was named for James Menaul, who was first pastor of the First Presbyterian Church at Albuquerque.

THE PURPOSE of this traveling seminar (the seventh one to be conducted)

The author is the wife of Dr. Archibald K. Stewart, general secretary of the Board of American Missions of the United Presbyterian Church.

ed) was to visit and study mission work among Spanish Americans, among Indian Americans, and among ranchers ministered to by the Sunday School missionaries. In order to do this efficiently it was necessary to have a crew of workers. Three trucks carried our bedrolls, baggage, camp equipment, and supplies from one camp site to another. Seven men and two boys took excellent care of our needs. Ten missionaries drove their cars, in which the seminar personnel rode, to different mission stations each day. At noon we were served our lunch at some church we were visiting. Each day we were assigned to a different car with a different group of people. In that way we became better acquainted with the entire group. The trucks moved directly after breakfast to the next camp site so when we drove in at evening the camp was all set up and dinner ready.

One evening particularly stands out in my mind. We had had a long hot day of traveling and when we had to leave the main road to take a dusty trail we wondered "Why here?" and I fear many of us grumbled a bit. It was so very desert. But jutting out of the sand was the spectacular rock known as Ship Rock because of its shape. It is a place dear to the heart of our chef, Dr. Ralph Hall, who has been a Sunday School missionary for many years. After we had found our bedrolls (each one was numbered), and selected places to put them for a night of sleeping, had washed in water that had been heated for us, and eaten one of Ralph's famous steak dinners, we all felt in better spirits. That night as we gathered for our inspirational meeting we were thrilled beyond description by the glory of the sunset. The crimson glow started from behind Ship Rock and then spread over the sky to a wall of rock that

extended back of us. I thought, "Oh, how I hate to see the light fade, it has been so glorious," and as if in answer the flame of red deepened and traveled from Echo Wall back to Ship Rock. It was truly an inspirational sight.

We of necessity retired early and as we were getting ready to crawl into our bedrolls that night I commented to a neighbor, "Can you imagine going to bed at 8:30 at home?" And her husband replied, "And can you imagine all the neighbors sitting around watching you?" It was truly amazing how you could manage the art of dressing and undressing under the piece of canvas that enveloped our bedroll and was long enough to extend over our heads when we needed that protection either from the wind or for privacy. Did I say we retired early? Well, we also arose early in the morning. Some were up by 4:30 and by 5:00 everyone in camp was stirring—getting their beds rolled up, their bags packed, for all had to be at a certain place to be picked up by the truck. The breakfast call, "Come and get it," was a welcome sound and such breakfasts as we ate—fruit, oatmeal, bacon, coffee, and the lightest, most delicious pancakes ever made. Ralph Hall is a past master in the art of cooking, pancakes a specialty.

After breakfast we gathered for devotions. And each morning the message seemed especially suited for the day. Then car assignments were made and we were off for the day. Our different days' trips took us to many points of interest and places of sheer beauty. We visited the Petrified Forest; we camped one night at the rim of the Grand Canyon; we visited Mesa Verde and were enchanted with the homes of the cliff dwellers; we visited Monument Park, with its beautiful Window Rock, Spider Rock, and the headquarters of the Navaho Indians. In the Legislative Assembly rooms it was interesting to read the names on the desks—"Yellow Man," "Black Bear," etc.

On the walls of this room were murals of the history of the Navaho tribe. The Navahos were nomadic and often evoked the wrath of neighboring tribes by stealing their grain and often their women. When complaints reached the Government the officials decided to rehabilitate them, and under Kit Carson they were marched 300 miles to Texas where each family was given a small farm. But the Navahos didn't want to farm, so they went on a sit-down strike. In the end they were marched back the 300 miles and as each individual passed between two tall jagged rocks, called "The Haystacks," the Government presented him with two sheep and a goat. Since that time the Navahos have become sheepherders and do a little farming, along with their weaving and jewelry making. Each day's trip opened for us its special points of beauty and interest—the Navaho hogans, the Hopi terraced gardens, the Utes' homes, the mountains, the desert, and the streams.

THE FIRST DAY of our seminar started with a tour of Albuquerque. It was interesting to find the Presbyterian influence strong. They have eight churches there, a 275-bed hospital (the only non-profit hospital in New Mexico), and the Menaul School. At the edge of the city is Martineztown, a community composed of Spanish Americans. This community is 95 per cent Catholic but 75 per cent of them attend no church. Here a Presbyterian church was started by a Christian from Mexico with a criminal background. He had found Christ while imprisoned in his native land. Settling in Martineztown he felt the need of a church there and interested Rev. James Menaul in starting one. The church serves the community with two Sunday morning services, a very adequate Bible school, a year round kindergarten, a Daily Vacation Bible School program throughout the summer, and counseling service for all ages.

At noon on this day we were



Students in chemistry class at Menaul School, Albuquerque, New Mexico

served our lunch by the Laguna Indian women of the Casa Blanca Church. The food was delicious and the women were gracious and thoughtful. The pastor, Rev. James C. Ottipoby, is of Dutch Reformed background. While attending Hope College he fell in love with a charming petite white girl. They were married and have given many years of service to Indian mission work. The Lagunas are part of the Pueblo tribe and Mr. Ottipoby is himself a Comanche Indian. Mr. Ottipoby in telling of his work explained that one of the difficult things to teach an Indian is stewardship. He has had so much handed to him he hasn't been aware of the need of giving on his part. Besides the church at Casa Blanca he serves two other stations.

He told us delightful stories of the little children—one of which I will pass on to you. Mrs. Ottipoby was teaching a class of little youngsters and they were sitting on a little bench made 65 years ago. During the

course of the lesson the class tipped the bench over three times. One little fellow spoke up and said, "I think we ought to ask God for chairs and then this wouldn't happen." Mrs. Ottipoby thought that was a fine idea so they had a circle of prayer. The prayers went like this: "Dear God, my little sister is starting to Sunday School in a few weeks and you don't want her to fall over, do you?" "Dear God, we've fallen over three times today, don't you think that's enough?" On Tuesday morning of that week the Ottipobys received a letter from a church in Detroit saying they had some extra money—was there something they needed? They wrote them the story of the bench and in due time a check arrived and the chairs were purchased. The first Sunday the chairs were used the class took time to thank God for His wonderful answer to prayer.

The day we stopped at Tuba City to observe the work among the Nava-

how we were delighted to find Dave Gordon there to greet us. You know Dave is doing wonderful work at our Oljato Mission started by the Fred Pattersons. He wanted to take us over to Oljato and how we would have liked to go, but since we were guests of the seminar we didn't feel we could accept his invitation. The entire seminar had intended to visit Kayenta and Oljato but the condition of the roads made it unwise to try. We were very proud of the impression "our Dave" made on our Presbyterian friends. Dave added much to the interest of the meeting explaining the work in that district. One of the great difficulties of work among the Navahos is the language barrier. The language of the Navahos is made up almost entirely of verbs and is most difficult to master. However, Dave is among the number that are attempting to learn it. The Navahos excel in art. The front window of the church in Tuba City was

designed by the Primary Department. It is a beautiful piece of art. Tom Holiday, a product of our work in Oljato, had just recently come to Tuba City as interpreter. He gave up a lucrative job in the uranium mines to take up this Christian work.

TIME AND SPACE prevent me from telling of our many interesting visits to Indian mission work at Fort Defiance, Chinle, and among the Ute Indians. I must mention Ganado, however, one of the largest stations. Dr. Joe Poncel as head of the mission is a very wonderful person, a strong personality, in love with his work. Our stopover at Ganado was a bit of sheer delight. The beautiful campus with its many attractive buildings is an oasis in the desert. The lush green of the lawns, the beautiful trees, and the lovely gardens portray a wonderful story in answered prayer. Back in 1927 it was decided that without a greater



A student from Manual School works with a group of Spanish American children from Martinestown

In the hospital at Ganado, Arizona,
among the Navaho Indians

water supply the place would have to close. Dr. Mitchell hired a firm to come in and dig a well. They drilled in different places on the grounds but to no avail. At last the man in charge, after drilling 450 feet and finding nothing but rock, said he must take up his equipment and leave the next morning. That night Mr. Mitchell and his faculty spent the night in prayer. The next morning when they went to remove the drill they found water—water pure, cold, and delicious that is pumped on the average of 350,000 gallons a day and has never diminished in supply or quality. Indians from that whole countryside came to the campus for their water supply.

The school at Ganado takes the Indian children from fifth grade through high school. There is a hospital, a church, several school buildings, and homes for the faculty and staff on the grounds. During the years the Indians spend in school there, many come to accept the Christian way of life. That night we spread our bedrolls on the green grass and felt we were spending the night in a plush motel.

The third missionary work observed was that of the Sunday School missionary. It is he who ministers to the ranchers. One night in camp

the story was told very effectively around a camp fire by Ralph Hall and Roger Sherman, two veteran missionaries with magnetic personalities. Ralph Hall told the story that led him to become a missionary. As a child he lived where it was impossible to attend church, but each Sunday the family gathered in the living room and his father read from the Bible and interpreted as best he could. One day a missionary called, Neighbors were brought in and the whole community took on new life from the visit. At that time Ralph decided he wanted to become a missionary. He has served now for forty-three years in that capacity.

Roger Sherman, who through the influence of Ralph became a Sunday School missionary, told of some of his experiences. Then a group of young men, and may I add that they are a handsome outfit, who are carrying on the work that Ralph and Roger have helped to organize, joined them. These men hold parishes of several churches, often driving from two to three hundred miles on a Sunday, calling in ranchers' homes on the way. This group of men impressed me greatly. They were each one outstanding and so dedicated in their service it gave cause to hope for a better and brighter world. Bill



Pictures for this article were furnished by Board of National Missions, Presbyterian Church in the U.S.A.

The work of the Sunday School missionary among the ranchers

Muldrow, the youngest and newest missionary, together with his attractive bride, Betsy, will be taking over the work in Magdalena where Roger Sherman has been serving. Their joy in anticipation of the work was a delight to behold.

On one of the last days we visited Chama, Colo., a little Western town with a narrow gauge railroad, a main street (that pretty much made up the town), and a little Presbyterian church. This church had been without a pastor for three years but was expecting one to arrive the next day, a graduate of Princeton with an M.A. degree. A committee of women had come to greet us and one very dignified lady with hat and gloves told us she was eighty-four. She certainly didn't look it. She confided in me that she had come to Chama in 1902 and, though she had traveled extensively, there was just no place in the world like Chama.

My husband and I had to leave the group three days early because

of commitments in Los Angeles. We missed visiting the Spanish work in Mora Valley. We said our goodbyes at Ghost Ranch, a beautiful piece of property recently secured by the Presbyterians for leadership conference purposes, with a tinge of sadness at parting from this group of 39 fellow seminar members whom we had grown to know and love. Three things impressed us most as we summarized our reactions to the trip—first, the wonderful fellowship among the group, the fun we shared, and the delight we had in each other's company; second, the knowledge we acquired of the three phases of missionary work by our "on the scene" opportunity for study; and third, the inspiration we received from the lives of those so dedicated in the service of their Master. Because of this trip our lives have been enriched and we are indeed grateful for the experience thus afforded us by the Board of National Missions of the Presbyterian Church, U.S.A.

REPORT ON NORTH AMERICAN CONFERENCE ON FAITH AND ORDER HELD AT OBERLIN COLLEGE

MRS. SAMUEL B. COPELAND

THE inclusion of women in the delegate roll of the first conference of the Faith and Order department of the World Council of Churches makes this a significant assembly not only in theological circles, but wherever there is an interest in the increasing acceptance of women in church councils. Hereafter, those women in attendance at the Oberlin Conference will have a lively interest in theological discussions, and a new appreciation of the importance of theology as basic to all religious deliberations.

That our brains had to do mental gymnastics to follow addresses and discussions was good mental exercise; that some lectures left us floundering kept us humble; that nowhere did we find evidence of any spirit except a devout search for truth made us most happy. Three words kept recurring in the section to which I was assigned: atonement, redemption, reconciliation—not in a spirit of debate, but in recognition of their necessity as bases for religious thought and a Christian society.

Other reports have stressed our unities and deplored our disunities. It is the scandal of every ecumenical gathering that some denominations close the Lord's table to fellow Christians because of differences in denominational structure and polity, or divergent conceptions of the meaning and function of the bread and wine. How this must look to our Lord is an idea which staggers the imagination. Conferences such as Oberlin contribute toward the final solution of such problems.

I came away from this meeting with a new admiration for and understanding of sister denominations. There is much, much more to the Quakers than their passionate concern for social welfare and justice; the Eastern Orthodox churches differ sharply from our way of thought, but represent millions who lean more toward the Protestant than the Roman Church. Leading theologians of all denominations spent months in conference and writing to prepare for Oberlin, and stayed the entire week to work on "the unity we seek"; this unity in Christ is sought ardently by every denomination which cooperated at Oberlin.

Mrs. Copeland was one of five accredited delegates from the United Presbyterian Church of North America.

HONOR ROLL

PRESBYTERIALS REPORTING DELEGATES TO THE 1958 WGMS CONVENTION

PITTSBURGH, PENNSYLVANIA — MAY 24-27

<i>Presbyterial</i>	<i>Date</i>	<i>Secretary Reporting</i>
1. Argyle	September 17, 1957	Mrs. John E. Robertson
2. Spokane	October 3, 1957	Mrs. Joe W. Gray
3. Arkansas Valley	October 7, 1957	Mrs. Nelson Kilbourn
4. Idaho	October 11, 1957	Mrs. Mordant C. Youree
5. College Springs	October 21, 1957	Mrs. Maurice Whigham
		Mrs. Grant B. Gibson, Convention Secretary
		October 26, 1957

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

In this season of gift giving, have we stopped to ponder some of God's gifts to us?

THANK OFFERING MEETING — 1957

BELLE K. SHARLIP

OCTOBER BELONGS TO THANK OFFERING! That is our fall watchword. What a beautiful season of the year it is! We are gathering our last garden vegetables, picking our colorful fall flowers, enjoying the reds and golds of the trees, and the reviving tang of autumn breezes. We look back and say, "It has been a good year," and we are thankful. What is thankfulness? It is the faculty of being deeply aware of the kindnesses received from God and those about us. It is a feeling of gratitude.

God loved the world and gave his only Son, demonstrating that the chief characteristic of love is the desire to give. When someone has done something especially kind for us our first thought is to give or do something to express our appreciation and thanks. How many of us have gone for a visit and have taken a "hostess" gift—some token of appreciation of and thanks for a happy visit? These are free will gifts, not made under stress or following some custom. They are beyond the scope of birthday or Christmas gifts, which may have become routine in many instances. This *Thank You* gift is *extra*. We cannot possibly have God's spirit of love in our hearts without having something of God's desire to give, freely and lovingly. Love and gratefulness are not far apart.

Granted that we have a reason for being thankful and showing our gratitude in our yearly Thank Offering, you may wonder, "How did this movement have its inception?" Back in 1888 Mrs. Eliza Clokey conceived the idea that every woman in the

WGMS (then only 16,000 in number) give a dollar above her regular gifts as a means of saying "Thank You" to God for His blessings. The first offering of \$5,919.20 was given at WGMS in May 1888 at Washington, Pa. It was then voted to have Thank Offering as an annual feature of the Convention.

No individual, society, or presbyterial may designate the Thank Offering for any purpose whatsoever. Then, you may ask, what departments benefit from it? They are Foreign, American, Benevolence, Literature, Temperance and Social Education. The special Thank Offerings of Life Memberships are used for building new churches, hospitals, schools, providing scholarships, repairs, equipment, etc. Last year we distributed \$315,738 of Thank Offering gifts, an increase of \$16,756 over those of the preceding year. *The United Presbyterian* of Oct. 6 depicts the "Steps of Gratitude" and shows graphically the increase in the Thank Offering, and its far-reaching use. Since its inception over seven millions of dollars have been thus given.

Now, we know something about the why and wherefore of the Thank Offering. Why the little blue box? These little boxes were first used in 1893—to be silent reminders of God's goodness every day. They have been kindly received and have proved to be a real blessing in many homes. I recall my first introduction to a little blue box. I was visiting my grandmother, and I know that I was not quite ten years old, because my father was still living, and our home was a trolley ride from grandma's house. After greeting me she left me to have an afternoon of play with Reba.* At supper time as she passed

A member of the Dale Memorial Church, Philadelphia, Mrs. Sharlip presented the above Thank Offering message to five women's groups last fall. The thoughts in it are still appropriate for the beginning of a new Thank Offering year.—Editor

*Dr. Reba Hunsberger, missionary in Pakistan.

by the sideboard (they were not called buffets in those days), I recall seeing Grandma taking up her blue box and saying, "I am glad that you came to see us. So I am putting some pennies in my little blue box." I never forgot it—the little blue box, and the fact that Grandma thought that her granddaughter's visit was a blessing. The box was right where she could reach it. *Where is your little blue box?*

Thankfulness is one of the essential qualities of Christianity. Living in a Christian country we may lose our perspective. If you listened to John Foster Dulles as he addressed the General Assembly on Sept. 19 when he enumerated the many objections of the Soviet Union to the reasonable pleas for mutual trust as a preamble for world peace, one could not but feel the dreadful impact of a nation of godless leaders, a nation of suspicion, stress, and turmoil. When we hear the thankfulness, the intense gratitude of those who have escaped from such tyranny right then and there we should be very thankful that we are Americans and live in the USA. When we hear of the oppression of women as disclosed to us by our missionaries, once more we should burst with thanksgiving that we live in a land where women are respected, honored, and loved.

As we move about our homes at our daily tasks we have more labor saving devices than those women back in 1888. How thankful we should be to be freed from a washboard and a dust-raising broom. We used both in my youth at my grandmother's house, and they were hard work. How wonderful to push a button and get a light. I can recall the daily cleaning of lamp chimneys and trimming wicks in my high school days at my grandmother's house. A telephone brings a doctor, a grocery order, or a visit with a friend. How thankful we are for these conveniences, and where can our thankfulness end? When the little blue box

is in a convenient place, a penny dropped in after a big wash done miraculously in a modern washer, or a good TV program enjoyed in the comfort of your home would not be amiss.

Our great trouble is that we are so accustomed to these blessings that we have forgotten that they are blessings. First Thessalonians 5:18 says, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." Jesus gave thanks. He gave thanks when He broke the bread for His Last Supper. So can we give thanks for our three meals a day. Jesus thanked God as He stood before the tomb of Lazarus when He said, "Father, I thank thee that thou hast heard me." Do we always give thanks when God has answered one of our prayers?

One of the popular greeting card firms has a slogan, "When you care enough to send the very best." God cared enough for us to send the very best—His son, Jesus Christ. Can you do less than that? Do you care enough to send your very best? Let our Thank Offering be just that—our very best. Last Sunday we had a heavy downpour of rain. A year or so ago we felt the fury of a hurricane. Both storms did damage. But, did our homes crumble before the wind and water? They did in Pakistan this fall. Did we stand by and watch the flood waters carry away not only our homes, but all of our possessions? That is what our Christians in Pakistan witnessed. Yet they are willing to walk miles to render to God their tokens of thanks—even a portion of their daily ration of food. You might wonder, "How on earth can they feel thanks?" They were thankful because you cared enough to send our missionaries who cared enough in turn to help them in their dire need. You sent the very best.

We cannot all be missionaries by career, but our offerings, our prayers, our material gifts can serve as our emissaries. We vote to send someone to represent us in Congress

here—so also may we be represented on the mission fields by our gifts and prayers and upholding the Board which, in turn, sends out the missionaries. You will never know how far that dime you gave in thankfulness has gone. In Pakistan a dollar will buy 25 pounds of whole wheat flour, which would be enough for 100 *chapattis*, the flat cake which is the principal diet of the Pakistani. Twenty-five pounds of flour would make enough cakes for 20 conference delegates for one day, or a seminary student and his wife for 10 days.

Live thankfully—Col. 2:6-7.

Serve with gladness—Charles Kingsley once wrote about work, "Thank God every morning that you

have something to do that day, whether you like it or not."

Give cheerfully—God gave cheerfully when He gave His only begotten Son. Can you do less?

In preparation for the Thank Offering ingathering: Pray, with thanks for your life in HOME, CHURCH, COMMUNITY, NATION. Pray for thankful serving and giving.

One young boy in our Sunday School said that he used his blessing box as a bank. No doubt he meant as a "piggy" bank. The idea is not bad, for it is a real savings bank of blessings. So, let us use ours for just that this coming year. If it bursts with its contents, you can always get an extra one.

CLOTHING STORES OPENED AT KNOXVILLE AND PRAIRIE

GEORGE P. KERR

I have just returned from a visit to our southern missions following the meeting of Tennessee Presbytery at Athens. Among other impressions received was one relating to the need for used clothing in our four stations in Wilcox County, Alabama, and at Knoxville College. The mounting tension on the racial issue has made our gifts of clothing more necessary than ever. The mission at Prairie has recently opened a clothing station and is in need of even larger quantities of clothing than the other places which have been the recipients of gifts from many sources. It is suggested that individuals and missionary societies send clothing to C. C. Brown, D.D., 625 Jeff Davis Avenue, Selma, Ala., who will in turn distribute it to the schools where there is the greatest need at the time it arrives. Shipments may also be sent direct to the stations listed in the directory of the missionary magazine. (See page 253.)

Knoxville College has decided to open a clothing center and they are in need of clothing from many sources. They will have need for clothes suitable for college age students. They can also use dress clothes which might not be desirable at some of our other stations. Societies or individuals desiring specific information about needed supplies for Knoxville College should correspond with the Business Manager. Shipments of clothing may also be sent to the college in his name: Mr. Allen L. Searcy, Business Manager, Knoxville College, Knoxville 16, Tenn.

A PRAYER FOR 1958

"Forbearance in Love" our theme!
Dear God, guide us we pray,
Kindle our need for Thee
And lead us, in Thy way.

Help us to work together,
In word, in thought, in view,
"Missionary Horizons"
Assign our tasks to do.

"My presence shall go with thee,"
Gave God His promise true.
We now need assurance,
Thy work and will to do.

"Forbearance in Love" our goal!
The years are but a day.
Please grant us joyful hope,
Dear God, show us Thy way.

Lucille Hanna

MISSIONARY HORIZONS

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

"The glory which thou hast given me I have given to them, that they may be one even as we are one." John 17:22

ROYALTY

The lovely, gracious Queen of Great Britain has just about completed her visit to America as I write these lines. How very much everyone wanted to see her! How very much all hoped she would be pleased with US! Much preparation had been made that nothing would mar the visit of the esteemed Queen Elizabeth II; and the Queen herself had made very adequate and detailed preparation, giving all her attention and strength to the task that no flaw might appear to defeat the royal mission. Upon her arrival Queen Elizabeth was at once gracious and humble, sincere and perceptive, and gave constantly of herself throughout the overcrowded days. The critics watched that they might detect something un-royal, but there seemed little or nothing to be noted, for she was just *herself*, and America has taken her into its heart!

As the end of the year draws closer and people again begin to think of the Christmas season many plans and preparations begin to take form. What ideas are behind all these? Are the preparations designed to celebrate the coming of the King? Do we want to see Him? Are we concerned that we be pleasing to *Him*? In the Great Consultations on High all had been faced and agreed upon that His coming might have no flaw to defeat *His* royal mission. He came at the chosen time in the humblest manner, yet heralded by the angel hosts, joyfully proclaiming Him the "Prince of Peace," the "Savior," "Christ the Lord"! The announcing angel said these tidings of great joy were for *all* people.

As this King lived for a brief time among men He was found to have the fashion of a man, yet was more. He was at once gracious and

humble, sincere and perceptive, forthright and adequate, and when He opened His mouth He spoke "as one with authority, and not as the scribes." His bearing was that of a King of Kings, yet He was approachable, concerned with the needs of humankind everywhere. The critics watched that "they might entangle him," might find something un-kingly, but their accusations fell flat, for He was always giving, giving of Himself, and ever in command of every situation. "He was tempted in all points like as we are yet without sin." He abhorred rancor and strife among men, for He brought the message of peace, the gift of peace. Peace of mind and heart is the great desire of every human soul, and one needs only to accept it with sincere gratitude from the hand of a compassionate Savior. He climaxed His stay upon earth by offering Himself, that we might have "peace with God through our Lord, Jesus Christ!" He is our Mediator between God and man.

Instead of feverish days and ways, let us give earnest thought and attention to our preparations for the Advent Season, that His peace may truly pervade our hearts and homes so that each of us in his own place may proclaim His message: "Peace on earth to men of good will." As women we can be assisted in our preparations by using together during December our copies of *Advent Tryst*. Let us all avail ourselves of this small piece from our Literature Department. Then as we greet our loved ones and acquaintances at Christmastide, we may truly echo the greeting of the first Christians—"Sursum corda"—lift up your hearts; we have a King!

(Continued on Inside Back Cover)

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

"Every good endowment and every perfect gift is from above." James 1:17

YEAR-END REPORTS

Our attention should be focused on several important phases of Junior missionary work during the month of December. It is the month in which you receive report blanks from your presbyterial Junior Secretaries for the end-of-the-year reports. These report blanks are to be mailed to each local Junior superintendent not later than Dec. 1. If you do not receive one from your presbyterial Junior Secretary shortly after Dec. 1, please contact her.

Local Junior superintendents should fill in all the blanks which apply to Juniors very accurately so that our total Junior report will be accurate. **DON'T OMIT** the line which says, "What is your total membership?" Last year there were a number who forgot this important figure and it was necessary for us to try to trace that information down before the deadline for our report was upon us. Juniors need not fill in the blank about Church Service Society.

Note that local Junior superintendents are to send their reports to presbyterial Junior Secretary by Jan. 10. It is very important that each of you realizes how necessary this deadline is. Your presbyterial Secretary has only a few days to compile her report which in turn is sent to the General Secretary. We must all work together to make the total report what it should be.

Please remember to send all remittances to your presbyterial treasurer. It is possible for you to receive proper credit only if that procedure is followed. Jan. 10 is also the deadline for your final remittance for the church year to be sent to your presbyterial treasurer.

Remember, too, that Juniors have

centennial goals, and that they are as follows:

- 5% increase in societies
- 10% increase in membership
- 20% increase in contributions

I have received a number of communications from people wishing to organize new societies. If the societies already organized will remain active, I think we have a chance for this increase.

The projects for Junior Special 1958 have been approved by the Women's Board, the Board of Foreign Missions, and the Board of American Missions. I think you might be interested in this pre-view of what is to come.

1. Salary of a missionary—this will be promoted to give the boys and girls a view of the kinds of work our missionaries do. This will be possible since we are not designating a special missionary.

2. Maintenance of the *Ibis*.

3. A project to help with equipment for the Simnasho Mission at Warm Springs, Ore.—the type of equipment has not been definitely determined but will be very shortly.

4. Hot lunch program for Camden Academy, Camden, Ala. Last year the Juniors, through their Special, completely subsidized this project.

5. Children's Ward, Memorial Hospital, Sialkot, Pakistan. We hope this year to be able to send a large contribution for the "Baby Fold," as it is called. There will be much expense in providing new quarters with air conditioning equipment. We shall want to have a big part in this work.

(Continued on Inside Back Cover)

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willmon Ave., East McKeesport, Pa.

THEME FOR THE YEAR:

"THE CHANGELESS CHRIST FOR A CHANGING WORLD"

**SCRIPTURAL THEME: "JESUS CHRIST THE SAME YESTERDAY,
AND TODAY, AND FOREVER." Heb. 13:8**

JANUARY

DEVOTIONAL THEME:

"I Am Alpha and Omega"

Scripture: Rev. 1:8; Isa. 41:1-4

Our little minds cannot understand God. David in the 139th Psalm acknowledged this very fact when he said: "Such knowledge is too wonderful for me; it is deep, I cannot understand it."

In His being, God is *infinite, eternal, and unchangeable*. There is absolutely no limit to Him. He has no bounds and is not confined in any way for He is everywhere, filling all space. I Kings 8:27: "But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee." Psalm 139:7-11: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me."

God is eternal, meaning "endless." A thing may be endless which once had a beginning—but God had no beginning, and He will have no end. This is the sense in which God is eternal. Every other spirit had a beginning because God made it, but God himself was not made by anyone. "I am Alpha and Omega, the beginning and the ending, saith the

"For to the man who pleases him God gives wisdom and knowledge and joy."
Eccl. 2:26

Lord, which is, and which was, and which is to come, the Almighty."

In recognition of His infinite and eternal greatness let us all, at the beginning of this New Year, bow before Him serving Him in humility and gladness.

Prayer Cycle: 15th Day.

MISSION STUDY

"CHANGING JAPAN"

For many of us Japan is a land overflowing with millions of little people. To our minds it is a land of ancient pagodas and kimono-clad people. Others know it as a country where great cultural changes are taking place. One month's study permits an opportunity for a "mere sweep" into a deeper understanding of this nation. The Presbyterian Church has been doing mission work in this area of the world, having 72 missionaries and fraternal workers laboring there. It is therefore important that we learn something of the work and people. Rapid changes are taking place in Japan and it is important that the Christian witness becomes even stronger at such a time as this!

PROGRAM SUGGESTIONS

To help you with this study of Japan, scour the book shelves, news magazines, *National Geographic* magazines, and geography books for pertinent information and colorful pictures depicting changes concerning the life and country. Use these for display and discussion periods in your meeting. And always file them for future reference!

To plan further for your program, sponsors will find *Fun and Festival from Japan* by Alice E. Gwinn and Esther L. Hibbard quite helpful. It sells for 50¢ and can be ordered from the United Presbyterian Book Store. On pages 7 to 9 the festival days of Japan are given in detail. You may want to practice speaking the Japanese language! On pages 11-14 a few basic rules are given to help you pronounce the Japanese words listed on page 12. Also are given Japanese writing instructions. It would be fun to try!

For your refreshments you may want to work up a Japanese recipe as found on pages 24-26. Try serving your refreshments in a Japanese tea party style. Full details of a tea party are given on page 22.

You will also find very informative *This Is Japan*, written by William Axling, a missionary to Japan who identified himself for half a century with the life of the people. It tells of the land and its people, education, industrialization, postwar trends and gains, the Christian saga, and Japan's role in an awakened Asia. Order from Book Store for 50¢. Here are a few facts I discovered from its pages.

DID YOU KNOW—Japan's total area is about equal to the size of the State of Montana. Only 25 per cent of it is not mountainous. Even less—16 per cent—can be cultivated. And there are 90,000,000 people to be fed, a population equal to over half that of the United States!

DID YOU KNOW—Buddhist temples offered the first major opportunities for education in Japan. Today 97.2 per cent of the Japanese can read and write.

DID YOU KNOW—There are 222 Protestant Christian schools in Japan. These institutions are making a unique contribution to the nation.

DID YOU KNOW—Japan stands first among the nations of Asia in

industrial and technological "know-how."

DID YOU KNOW—The defeat in the war and its aftermath plunged the people into a great mental and spiritual vacuum. Emperor worship, the Shinto myths, and the militaristic regime that governed Japanese lives crumbled after the war. Nevertheless there is still a life and death struggle between the old and the new. Feudalism still lifts its head and Shinto, banned during the Occupation, is feverishly endeavoring a comeback. Postwar Japan is definitely different from the Japan of yesterday.

DID YOU KNOW—Today the women of Japan have been freed from the code of obedience and given a status of equality with men. Not only are they working on the labor and industrial front, but are making contributions to the nation's cultural life as authors, artists, and musicians.

DID YOU KNOW—Religious freedom is written into the new Constitution of Japan.

DID YOU KNOW—Less than half of one per cent of Japan's ninety million people have accepted the Christian way. Less than half a million in ninety million!

DID YOU KNOW—Of Japan's current labor force of 42,190,000, approximately one out of every three is a woman.

DID YOU KNOW—Eighty per cent of the postwar church audiences are in the youth bracket!

DID YOU KNOW—The Japanese Christian church is maturing. Most of the ministers of the Protestant churches and chapels in Japan are nationals rather than missionaries. The motivation of their church life comes from within and is an expression of their own faith and Christian experience.

(Continued on Page 250)

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1000 Ridge Ave., Coraopolis, Pa.

"Come to me, all who labor and are heavy-laden, and I will give you rest."
Matt. 11:28

NEW BUILDING FOR JUBILEE HOSPITAL

Light looked down and beheld darkness.

"Thither will I go," said Light.

Peace looked down and beheld war.

"Thither will I go," said Peace.

Love looked down and beheld hatred.

"Thither will I go," said Love.

So came Light, and shone.

So came Peace, and gave rest.

So came Love, and brought life.

And the word was made flesh, and dwelt among us.

Lawrence Housman

December! Bringing to a close another year of God's grace. We hope and pray that it has been a year of advancement in all our areas of endeavor.

"Jubilee Hospital Gets \$172,000

for Building." Such were the headlines appearing in the local daily paper in Henderson, N.C., some time ago. This allocation was announced in Washington, D.C., by the Federal Department of Education, Health and Welfare. Total cost of the facility was given as \$345,000.

The article went on to say that the new hospital would have 30 beds and be modern throughout; that Jubilee Hospital has been in existence about 50 years but the present quarters are inadequate and do not contain modern equipment. The new building will be located not far from the present site of Jubilee and the work will soon be underway. Plans have been prepared and accepted by the State
(Continued on Page 244)



Side view of present Jubilee Hospital building

Indian Missions

MRS. WALLACE G. McGEACH
266 Second St., Lancaster, Pa.

AN INDIAN CAROL

The following words were written in 1642 by a missionary to the Huron Indians who had built a wee chapel in the woods of cedar and fir, and arranged their own manger scene. Instead of describing the far off Palestinian scene in a way that perhaps none could understand, the missionary tried to tell the Indians the Christmas story as if it had happened in their own forest home. His hope was that they might see the Little Babe of Bethlehem as belonging to them as Indians, as truly as He belonged to the people of far away Palestine. It was of course the first American Christmas carol.

"'Twas in the moon at wintertime
When all the birds had fled
That mighty Gitchi Manitou
Sent angel choirs instead.
Before their light the stars grew dim,
And wandering hunters heard
The hymn.

"And I will pray the Father, and he will give you another Counselor, to be with you for ever." John 14:16

Within a lodge of broken bark
The tender Babe was found.
A ragged robe of rabbit skin
Enwrapped His beauty round
And as the hunter braves drew nigh,
The angel song rang loud and high.

The earliest moon of wintertime
Is not so round and fair
As was the ring of glory
On the helpless Infant there,
While chiefs from far before Him knelt
With gifts of fox and beaver pelt.

O children of the forest free,
O sons of Manitou,
The Holy Child of earth and heaven
Is born today for you.
Come kneel before this radiant Boy
Who brings you beauty, peace
and joy."

—Indian Highways

NEGRO MISSIONS

(Continued from Page 243)

Authorities and the Federal Department.

An accompanying note from Mrs. Eva J. Adams, R.N., superintendent of the hospital, expressed her gratitude to the Church for helping to make this building possible and the wish to strive to prove worthy of it.

At this writing (October) plans are being made for the meeting of Tennessee Presbyterial at Athens, Tenn., on Oct. 31. The theme for the meeting will be "The Truth of God—Forbearance in Love." Mrs. James F. Reese, teacher of Bible at Camden Academy and wife of the pastor at Camden, Ala., is president of the Presbyterial.

I want to say a word of thanks, as

we bring to a close another year of work in this department, to all of you for your continued interest in the work. You have made this interest tangible in gifts of used clothing to our needy people, as well as gifts of money for the hot lunch program; for Bibles for the Bible teachers; for the new Jubilee Hospital; and for the new Science Building at Knoxville College. Whenever a need arises and you are apprised of that need, your support has come forth immediately. Truly we have a high honor in working together in the Master's service.

"Thanks be unto God for His unspeakable gift."

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

"For by grace you have been saved through faith; and this is . . . the gift of God." Eph. 2:8

FLOOD DAMAGE IN PAKISTAN

SHARING AT SANGLA HILL

What a busy beehive this place is! For the sixth time in 10 years, the Punjab has had a very disastrous flood. The highways and railways were so badly damaged that even after four weeks (Sept. 23) the lines are not all open. School began three weeks ago, but still not all of our pupils have been able to get here. The last teacher to arrive waded six miles to a railway siding where she was able to get a ride on a freight train that was taking supplies for mending the broken line. Again we listen to tales of washed-away villages, of collapsed houses pushing down into the mud everything inside.

Last spring our school received 250 bags of American wheat. The day scholars received theirs at that time; but the share for the boarding house was stored until fall. Though it would have meant a saving of a good many hundred rupees, we felt led to buy up the full amount of Pakistan wheat for daily bread for the school all year. Now how thankful we are to have this surplus of American wheat on hand to have something to share with nearby village people who have lost their wheat in the flood. The pastor of these villages has given each family that lost everything in the flood a note for us to give wheat and how much. Since dawn this morning village people have been coming in our front gate with notes from their pastor, and our compound men are busy weighing out the wheat for each family. Along with it will be given a tin of American powdered milk, also from reserve refugee supplies. How wonderful it is to have this food

from home to give out to the desolate!

I have never had an experience in generosity to exceed that of Punjabi people for their fellow countrymen in need. They all have too little, and yet hasten to share that with those who have lost everything.

Margaret Ballantyne

PASRUR NEWS

In Pasrur District where we have 16 congregations, it is reported that 579 houses have fallen down and the families have lost everything. Flood waters swept over 56 open wells of the Christians, damaging them badly. Two parsonages and six churches fell. Crops, excepting some rice and sugar cane, were destroyed. We are busy making up clothing and bedding in bundles.

One wall in each of two dormitories and one teacher's room in the school fell. We are busy with repairs. The school garden, ruined by a lesser flood in July, was replanted and then washed away again in the August flood.

A young man, who married one of our school orphans and works in an office in Lahore, does volunteer work with an independent missionary. Their object is to get Bible portions, Testaments, and Bibles into the hands of all who can read. They give out the Gospel of John first, then when it is read, the other Gospels. When the four books are read, a New Testament is given, and after it is read, a Bible is given. Over 250 of our girls received New Testaments last year. Bible study groups have been formed, meeting in homes in Lahore. We praise God for these workers who are so enthusiastic about Bible study.

R. Jean Black

Temperance and Social Education

MRS. W. J. H. MCKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." John 3:16

THE STORY OF GARAS

BEATRICE McCLELLAN, Luxor, Egypt

One day the *Ibis*, our houseboat, docked along the Nile River at a spot where there seemed to be no people. But we soon found after climbing the bank that a village could be seen. This was Danfeek, one of many villages on the west of the Nile which are hard to reach. It is also one of the many which have no church and where the people call themselves Christians but do not know Christ's redeeming love for them personally.

Several years ago Samuel Said, the colporteur-evangelist, visited the village and there found, in spite of the poverty, liquor being used freely. As a result there were stealing and quarreling. He started meeting with some of the people, preaching, and opening the Word of God to them. He taught them songs and gave temperance lessons by means of pictures. Garas, one of the men in the village, gave up his drinking and others followed his example. Because Garas is a well-to-do farmer, his influence was felt, and he is now a leader in bringing the people together to hear the Word of God when the evangelist visits this

village every two weeks.

Miss Evone, a Bible teacher, and I visited this village with Samuel the day the *Ibis* docked along the river. After the usual meeting we were to be entertained in the home of Garas for dinner. His wife was busy preparing the meal with the help of a neighbor girl, for they have not been blessed with children. While we waited we visited. All of us noticed Garas' terrible cough, yet he rolled and smoked one cigarette after the other. He said that he had had this cough for a long time and often could not sleep at night. When he had a sleepless night he would get up and smoke more cigarettes.

We said, "You should stop smoking and then your cough would disappear." And we told the harmful effect smoking has on the lungs. "But," Garas replied, "I've been smoking for so long; I couldn't stop now." Miss Evone answered, "You can't do it alone but the Lord will help you if you trust in Him." All of us told of what it means to trust and
(Continued on Inside Back Cover)

Miss Evone Boulis,
Garas and his
wife, and their
nephew

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.

"Peace I leave with you; my
peace I give to you." John 14:27

LOOKING AHEAD

NOTICE

Society Literature Secretaries

There will be a slight change in the Reading Course award system this year. Start now to check your list of readers. Be sure the number of certificates and seals you need for your society is included on the report sheet your society president sends, by Jan. 10, to the presbyterial Women's Secretary. *You do not need to include the list of names this year*—just the number of first-year readers who have earned certificates and the number who earned blue seals. *Do not send directly to Pittsburgh for these awards.* Awards for the whole presbyterial will be mailed to the presbyterial Literature Secretary sometime after Feb. 1. She will mail the awards to society Literature Secretaries or have them available at spring presbyterial. Each *society Literature Secretary* will fill in the names on the certificates and present the awards at a meeting of her society. The burden of filling in certificates has become very heavy in some of our larger presbyterials and this new method will divide the load. *Be sure the number of awards needed is included on the annual report sheet.*

CHRISTMAS

Do you want a Christmas pageant that is easy to present? *Light in the Darkness* (10¢) requires a reader and 10 women or girls who do not have speaking parts. A soloist or group of singers may be used or the whole group can sing the familiar carols.

Would someone on your list enjoy MISSIONARY HORIZONS as a Christmas gift? It would broaden the horizons of a shut-in, a busy housewife,

or an inquiring young person. Price—\$1.50 a year for 11 issues. Send subscriptions to Mrs. Ralph H. Arnold, 510 S. Trenton Avenue, Pittsburgh 21, Pa.

NEW YEAR

Are you ready for a new year? Do you need:

Budget cards—7¢ a doz., 55¢ a hundred

Contribution envelopes—40¢ a hundred

Installation services—3¢

Handbook for Missionary Societies
Officers' Packet

Prayer Cycles—10¢. We file your orders chronologically and fill them as fast as the printer can supply them—usually starting about Dec. 15. Order from Literature Department.

Program Calendars—10¢. Program topics for 1958 on the theme "The Changeless Christ for a Changing World." Material on these topics appears in MISSIONARY HORIZONS one month in advance. Order from Mrs. Ralph H. Arnold (address above). We realize that it is a nuisance to order these last two items from two different places but it is a nuisance to us if you send both orders to one place.

WORLD DAY OF PRAYER

Friday, Feb. 21, 1958

Order material listed from Office of Publication and Distribution, National Council of Churches, 120 East 23rd Street, New York 10, N.Y.

Worship Service—\$4.50 per 100; each 5¢

Call to Prayer and Project Folder—\$4.00 per 1,000; 45¢ per 100

Children's Service—\$4.00 per 100; each 5¢

Guide for Leaders with Speaker's Information—15¢

Posters, two colors, 14 by 17 inches—10¢

Dramatic presentation, *Thy Will Be Done* (four copies recommended)—each 15¢

Report Blank and Offering Envelope—free

Basic Packet—one each of first five items—35¢

The Day Thou Gavest by Ruth M. Worrell, the story of the World Day of Prayer—85¢

PROGRAM PLANNING—1958

JANUARY—“Changing Japan.” Since Japan is a mission field of our new church-to-be we should become acquainted with its problems and successes. There is much material available in addition to that printed in *MISSIONARY HORIZONS*.

To help us gain a better understanding of Japan, here are four small, supplementary books, different as can be, yet each contributing something to the complete picture of the country and its people.

This Is Japan (paper 50¢), written by William Axling who spent half a century in Japan as a missionary, presents in just 24 pages pertinent facts with many illustrations. The six chapters present concise information about the country and its people; education; industrialization, a necessity in an overpopulated nation, and a problem in one poor in raw materials; the trends and gains of the postwar years, showing the struggle between the old and the new and the dream of a new Japan; the story of Christianity in Japan and its influence in the life of the people today; and the role of the new Japan in an awakened Asia. This book is excellent for use in your study groups, as background for leaders of youth and children's groups, as informational reading for individuals, or as the basis of a review in your society meeting.

With Pen and Brush, compiled by Margery L. Mayer. Cloth \$2.50; paper \$1.25. The future of any nation rests largely in the hands of today's youth. This collection of brief ar-

ticles, essays, poems, and pictures expresses the feelings of Japanese young people “about their country, their families, their friends, their thoughts about others, religion and world peace, and their attitudes towards some of the problems they face as students.” English is a foreign language to these young people, many of them high school students, and their ways of expressing themselves may be different but it is interesting and helpful to enter into their thinking. Articles are divided into several headings—“The World We See,” “Our World and Others” (here we see their attitude toward war), “Our World and God,” “Side-lights and Background.” The 28 pictures with explanations tell much about daily life in Japan. Selections from this book would add interest to your study. Young people would enjoy meeting these kindred spirits halfway round the world.

Songs from the Land of Dawn, compiled by Lois J. Erickson. Boards \$2.00; paper \$1.50. The poems of a people reveal something of their thought life and imagination. This collection is divided into three sections by the compiler. First are poems by Toyohiko Kagawa, the Japanese Christian social worker, with a brief account of his life and work. Under such titles as “O Skylark,” “Teach Japan to Sing,” “The Kingdom of God Is Within You” and “Love Means Adventure,” he shows his strong faith in the living Christ.

“Jesus is not dead;
Still as of old,
He seeks His sheep.”

from *The Living Christ*

The second section is composed of Christian poems, many from *Hearts Aglow* and other publications of the American Mission to Lepers. These poems are mostly little gems of Christian experience, as this one by Takayoshi Matsuyama, a Bible translator—

“Out of God's Word clear, living
waters roll,

(Continued on Page 250)

THIS
IS
JAPAN

FRIENDSHIP
PRESS
BOOKS ON
JAPAN

For descriptions, see
pages 248 and 250 of
this issue and page 121
of October issue of "Mis-
sionary Horizons."

And form a never-failing well
of love
Within the soul."

The third section gives us a number of classical poems, some written more than a thousand years ago. These are tiny poems following a very strict pattern with beauty of thought as the main essential. Of this type of poem one Japanese has said, "Our poems are like seeds. The hearer must grow his own flowers."

The poems of the first two sections might well be used in your worship services.

Fun and Festival from Japan by Alice E. Gwinn and Esther L. Hibbard. Paper 50¢. The character of a nation is often reflected in the festivals of the people, the games they play, the music and poetry they enjoy, and the stories they tell. This booklet gives suggestions for social fellowship on the Japan theme that open up to us new areas of life in Japan. There are chapters on festivals and special days, language and writing, decorations, menus and recipes, games, music, poetry, and stories. Have a special social hour after your meeting or plan a Japanese social for your congregation in connection with its School of Missions.

ADDITIONAL BOOKS FOR REVIEW AND OTHER MATERIALS

Cross and Crisis in Japan by Iglehart. Cloth \$2.50; paper \$1.25

Stories—*Ten Against the Storm* by Mr. and Mrs. Norman Y. Prichard. Cloth \$2.50; paper \$1.25

In the Gray Rain by McCartney. Cloth \$3.75

Play—*Between Yesterday and Tomorrow*, Rossman. 50¢. Requires 5 women and 1 man.

Filmstrip—*From the Church at Nishio* (color) depicts some problems of the Japanese church. Rental \$1.50 plus postage. Order from Department of Audio-Visual Education, 209 Ninth Street, Pittsburgh 22, Pa.

Map—*Political Map of Japan* in color. 40 x 30 inches, 75¢ each; 13 1/4 x 11 inches, 50¢ a dozen

Order all Japan material except the filmstrip from the United Presbyterian Book Store, 209 Ninth Street, Pittsburgh 22, Pa.

FEBRUARY-JUNE. Since these programs are planned to tie in with our Centennial Program there is little material available in addition to what is printed in *MISSIONARY HORIZONS*. The *History of the United Presbyterian Church* which is being written by Wallace N. Jamison should be of help in some areas. Watch for the announcement of the availability of this book. Also watch *The United Presbyterian* for articles that may help. We shall try to suggest different methods for presenting the material each month.

THE TEENS

(Continued from Page 242)

Additional program material on "Changing Japan" can be found in *MISSIONARY HORIZONS*. Choose at least one article and adapt it to suit your needs.



ATTENTION, SPONSORS!

I trust you have all secured the new 1958 *Teen-Age Program Calendar* for your society. Here is another "tool" to help you in the Teen work. Let's all make use of these *Calendars* and do some real program planning in 1958!

Order yours from the Literature Department today! The price is 5¢ each or 3 for 10¢.

MISSIONARY HORIZONS

TRIBUTES

Mrs. Mary Edwards

The Women's Missionary Society of the Shelocta, Pa., United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. Mary Edwards who passed to her reward Sept. 25, 1957. She had been a life-long member of the Shelocta Church, a member of the Adult Bible Class, and was for years a teacher in the Primary Department. She was a Life Member of the Women's General Missionary Society and will be sadly missed by all who knew her. We extend our sympathy to all those who were near and dear to her and commend them to the care of Him whom she loved and served so loyally.

The Committee

Mrs. Johnston Calhoun

The Women's Missionary Society of the First United Presbyterian Church, Long Beach, Calif., wishes to pay a loving tribute to the memory of Marie Hunter Calhoun, wife of the late Dr. Johnston Calhoun, who was called home Sept. 7, 1957, just 17 days after her husband's passing.

For many years as the wife of the pastor of this congregation, she was a faithful and devoted member of the Society and after her husband's retirement she continued her interest and activities. She was a Life Director of the Women's General Missionary Society and had held offices in the presbyterial and in the WGMS. For years she taught a Bible Class of young married folk. We remember her not only for her unusual ability in many lines of endeavor but also for her sincerity, graciousness, and her hospitality. She was esteemed and loved in the congregation and by all with whom she came in contact.

We marveled at her devotion to her husband after his eyesight failed. Of her it could truly be said her life will continue to influence and inspire the lives of countless others.

The Committee

Mrs. Esther Russell

The members of the Women's Missionary Society of the United Presbyterian Church of Lewistown, Pa., pay tribute to the memory of Mrs. Esther Russell who was called to her eternal home July 11, 1957. She was a Life Member of the WGMS and while her health permitted taught a Sunday School class.

Mrs. Russell was an invalid and bed-fast for a number of years but she prayed continually for her church. Her faith and cheery disposition were a blessing to all who came to know her.

To her husband, daughter, and sons we extend sympathy and commend them to the care of our Lord whom she loved and served.

The Missionary Society

Mrs. Anna Whitney

The Frances Gibson Missionary Society of the First United Presbyterian Church of San Francisco wishes to pay loving tribute to the memory of Mrs. Anna Whitney who was called to her heavenly home on July 23, 1957.

The memories she left are a never-ending source of encouragement. Her pleasant nature and faith which she so graciously wore were a testimony of her knowledge of His ever-presence. She was known as a "Missionary at Home"—her home was always open to missionaries or anyone in need of lodging. She was a faithful member of the church and a Life Member of the WGMS.

We commend her loved ones to the solace of our Lord and Master.

The Society

Mrs. Elizabeth Kyle

A tribute of love from the Women's Missionary Society of Neil Avenue United Presbyterian Church, Columbus, Ohio, in memory of Mrs. Elizabeth Kyle who was called to her heavenly home Sept. 5, 1957. Unassuming in manner, she was a model of faithfulness, always gracing the house of God by her presence, when not prevented by illness. We extend our loving sympathy to her loved ones, especially to her devoted daughter Harriett with whom she lived, and commend them to Him in whom she trusted. "Precious in the sight of the Lord is the death of his saints."

Committee

Mrs. J. Clarke Lackey
Mrs. Jason Roberts

Miss Flora Crawford

The Margaret Blackwood Missionary Society of the College Hill United Presbyterian Church, Beaver Falls, Pa., wishes to pay tribute to the memory of Miss Flora Crawford, who entered her eternal home on Aug. 23, 1957. She had an abiding faith in God, a love for His Word, and a sincere interest in the Kingdom of her Lord and Master. We have indeed lost a sincere friend, but we are comforted in knowing that our loss is her eternal gain in the joy and peace of the home prepared for her.

"Blessed are the dead who die in the Lord."

Committee

Mrs. Maude Stotler

The Women's Missionary Society wishes to pay a loving tribute to Mrs. Maude Stotler, a life member and faithful attendant of all services and activities of our Universal, Pa., United Presbyterian Church. Our sincere sympathy to each one of her family.

The Committee

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Centers, Mrs. Courtney.....Lunchroom Cook
Ferguson, Mr. J. W.....Janitor
Jeff, Mrs. Richard.....Clothing Store Manager
Nickell, Mrs. William.....Cook at Teachers' Home

ARLINGTON INSTITUTE, ANNEMAHIE, ALA.
Thomas, Mr. K. P.....Superintendent
Champion, Mrs. Sophiline.....Sewing, Lunchroom
Gregg, Mr. Harry.....Maintenance
Martin, Miss Amelle.....Bible
Mason, Mr. George.....Maintenance
Nicholson, Mrs. Maggie.....Matron
Southall, Mrs. Alberta.....Cook

CAMDEN ACADEMY, CAMDEN, ALA.
Peoples, Mr. A. C.....Principal
Boyd, Miss Frances J.....Bible
Bridges, Mrs. B. D.....Dietitian
Nettles, Mr. S.....Maintenance
Peoples, Mrs. Minnie L.....Laundress
Pimm, Miss Elsie A.....Bible
Rivers, Mrs. S. W.....Girl Matron

MILLER'S FERRY SCHOOL, MILLER'S FERRY, ALA.
Parcel Post or Motor Freight.....Miller's Ferry, Ala.
Railroad Freight or Express.....Camden, Ala.
Ridgeway, Mr. B. T.....Principal
Jones, Mrs. Annie B.....Matron
McDowell, Mrs. Annie M.....Girl Matron
Murphy, Mr. Solman.....Maintenance
Pugh, Miss Christine D.....Clerk
Reese, Mrs. Alene.....Bible

PRAIRIE SCHOOL, PRAIRIE, ALA.
Parcel Post or Motor Freight.....Prairie, Ala.
Railroad Freight or Express.....Cottleville, Ala.
Williams, Mr. Palmer E.....Principal
Peters, Mrs. William T.....Teacher
Steele, Miss Irene.....Cook

BIBLE TEACHERS
Hudley, Mrs. James.....Chase City, Va.
Palen, Mrs. Marcella.....
Recreational.....2500 Middle Ave., Norfolk, Va.
Thomas, Miss Eva.....Henderson, N. C.

U. P. CENTER, FRENCHBURG, KY.
Parcel Post or Motor Freight.....Frenchburg, Ky.
Railroad Freight or Express.....Mt. Sterling, Ky.
Wells, Mr. Adrian.....
Moss, Mr. Harvey A.....Maintenance
Moss, Mrs. Harvey A.....Maintenance
Patterson, Mrs. Clinie.....Clothing Store Manager

*Paid by County. 1957-58

December, 1957

KNOXVILLE COLLEGE Knoxville 16, Tennessee

Colston, Dr. James A.....President
Adams, Mrs. Rosemary E.....Music
Alexander, Mrs. Lottie B.....
Manager of Canteen, Head Resident Knoxville Hall
Alston, Mr. Earl C.....Speech, Dramatics
Antley, Mrs. Dorothy D.....Accountant
Bailey, Mr. Alfred C.....
Superintendent Buildings and Grounds
Bell, Mr. Julian.....Director of Athletics
Bell, Mrs. Mabel A.....Physical Education, Basketball Coach
Brady, Mr. Porterfield.....Secretary to the President
Brandon, Miss N. Addaline.....Director of Public Relations
Campbell, Dr. Lee L.....English, Religion
Dean, Mr. Elvin.....Dean of Instruction
Clark, Mrs. Beatrice.....French
Clark, Miss Francis E.....Registrar
Clark, Mrs. Lois N.....Assistant in Library
Coleman, Mrs. Elizabeth Wright.....Secretary-Librarian
Science Department, Buildings and Grounds
Colston, Mrs. W. W.....History
Cooper, Mr. Willson.....Mathematics, Physics
Davis, Mrs. Eldred D.....Education
Dean, Mr. Elvin.....Recreation, Assistant Coach
Dell, Dr. Robert C.....History
Dennis, Miss Ethel M.....Dietitian
Eckley, Mr. Alster.....Music, Piano
Ervin, Mrs. Wilma.....Assistant Registrar
Farrell, Miss Darlene.....
Manager, Post Office and Bookstore
Felton, Mrs. Gladys.....Secretary, Public Relations,
Student Personnel Services
Fitzpatrick, Dr. Newell C.....Music
Gordon, Rev. Frank R.....Religion
Griffin, Mr. Richard.....Circulation Librarian, Instructor in Government
Owinn, Dr. Ralph A.....Director Religious Activities
Halliburton, Mrs. Mary Jane.....
Dining Hall Hostess, Assistant in Student Personnel
Hamlett, Mr. James A.....Spanish, French
Hardy, Dr. W. S. E.....College Physician
Harrison, Mr. Joseph.....Biology
Harrison, Mrs. Myrtle S.....English
Harvey, Dr. Robert H.....Mathematics
Hughes, Mrs. Alice C.....Head Resident English Hall,
Counselor for Women, Education
Howell, Mrs. Dorothy K.....Elementary Education, Reading
Kaphin, Mrs. Ruth.....French
Klopper, Dr. Herman J.....Sociology, Economics
McArthur, Dr. William H.....Biology
McGinnis, Mrs. Daphne N.....Secretarial Science
McGinnis, Mr. James.....Music
Magliocco, Mr. Hugo.....Music-Instrumental
Martin, Mr. Ralph.....Guidance, Dean of Men
Martens, Dr. Gerard M.....Chemistry
Moorman, Miss Barbara.....Secretary to the Dean
Mungen, Mr. Robert.....Physical Education, Football, Track Coach
Normant, Mr. Lloyd.....Biology
Olsen, Miss Florence C.....Business Office, Accounting
Parker, Mrs. P. H.....College and Church Missionary
Patten, Mrs. T. E.....Matron-Receptionist Knoxville Hall
Perches, Mr. Joseph A.....Head Resident McCullough Hall, Counselor for Men
Pickett, Mrs. Armentine.....Health, Physical Education
Porter, Mrs. Ruth.....Matron-Receptionist Knoxville Hall
Proudfoot, Dr. Merrill.....Religion, English, Philosophy
Raves, Mr. Joseph.....Chemistry
Reynolds, Mr. Christopher M.....Audio-Visual Aids, Assistant in Library
Robinson, Mrs. Mozelle.....Dean of Women
Rodemann, Dr. William.....German
Russell, Mrs. Lois.....History, Government
Schlegel, Mr. Robert.....Art
Searcy, Mr. Allen L.....Business Manager
Searcy, Mrs. Neida K.....Receptionist, Administration Office
Smith, Mr. Russell.....Music, Voice and Band
Stewart, Miss Mary E.....English
Ward, Mrs. Mildred.....Cafeteria
Wellman, Mr. Marthoo.....Assistant Superintendent Buildings and Grounds
Wellman, Mrs. Mildred.....College Nurse, Health Education
Whetstone, Miss Rae.....Librarian
Wilson, Mrs. Anica C.....Head Resident Wallace Hall,
Counselor for Women, Education

*On leave of absence for school term 1957-58
**On leave of absence first semester, school term 1957-58.

MISSIONARIES UNDER BOARD OF FOREIGN MISSIONS

401 West Chelton Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

Allen, Mr. and Mrs. Judson W., 1950 Box 1422, Cairo
 Ammon, Rev. and Mrs. Eugene H., 1953 Aslut
 Armstrong, Mrs. Helen R., 1957 Box 1422, Cairo
 Bailey, Rev. and Mrs. Kenneth E., 1955
 Baker, Mrs. Sara E., 1950 Box 1422, Cairo
 Brownlee, Miss Helen R., R.N., 1931 Aslut
 Clark, Dr. and Mrs. Roy, 1955 Box 65, Tanta
 Cooke, Miss Mildred M., R.N., 1954 Aslut
 Dawson, Miss Mary Frances, LL.D., 1922
 Dunlop, Mrs. Ada A., 1924 198 Sharia Ramess, Cairo
 Eby, Miss Marjorie J., 1951 Box 1422, Cairo
 Finney, Miss David M., LL.D., 1915
 Finney, Miss Lois M., 1953 198 Sharia Ramess, Cairo
 French, Miss Elsie M., LL.D., 1909 Box 1422, Cairo
 Gersick, Miss Eleanor L., 1955 Mansura
 Gibson, Rev. Richard, 1955 Aslut
 Glass, Miss Martha C., 1921 Luxor
 Grether, Miss Bulahia D., 1929 Box 1422, Cairo
 Grimes, Miss Alice M., 1924 Box 1422, Cairo
 Jacobson, Miss L. Katherine, 1954 Box 1422, Cairo
 Jamison, Dr. and Mrs. Paul W., 1946 Box 65, Tanta
 Kingan, Miss Lois D., 1926 Benha
 Kraft, Dr. and Mrs. Norman A., 1949 Aslut
 Mackley, Miss Mary L., 1954 Aslut
 McClellan, Miss Beatrice H., 1948 Luxor
 McCreary, Mr. Everett W., 1930 Aslut
 McFarland, Miss M. Evelyn, 1919
 McGill, Rev. and Mrs. W. A., 1937 Box 1422, Cairo
 McLaughlin, Dr. and Mrs. R. T., 1918 Fayoum
 Meloy, Miss Sarah B., LL.D., 1925
 Morrison, Rev. and Mrs. George E., 1950 Luxor
 Nolin, Rev. and Mrs. Kenneth, 1955 Cairo
 Noordewier, Miss Helen J., 1921 Beni Suef
 Patterson, Miss Verna R., 1924 Alexandria
 Patton, Miss Frances M., 1922 Mansura
 Quick, Rev. and Mrs. Bernard E., 1954 Minia
 Roy, Miss Martha A., 1938 198 Sharia Ramess, Cairo
 Salver, Mrs. Rachel T., 1925 Fayoum
 Skellie, Dr. and Mrs. Walter J., 1924 Aslut
 Squires, Miss Norma Lee, 1954 Tanta
 Sutton, Miss Inez M., 1949 Luxor
 Tait, Miss Marie F., 1925 Aslut
 Thompson, Dr. and Mrs. John A., 1948 Box 1422, Cairo
 Thompson, Miss Mary C., 1939 Tanta
 Thompson, Miss Mary L., LL.D., 1917 Aslut
 Turnbull, Mr. and Mrs. Robert M., 1950 Aslut
 Walker, Miss Helen M., 1930 Aslut
 Watkins, Rev. and Mrs. C. B., 1944
 Wright, Miss Laura B., 1921 37 Rue Sidi Mirwally, Alexandria
 Minia

On Furlough
 Bailey, Dr. and Mrs. Ewing M., 1926
 310 E. Detroit Ave., Monmouth, Ill.
 Fleming, Rev. and Mrs. K. G., 1940
 616 N. Highland Ave., Pittsburgh 6, Pa.
 Lorimer, Rev. and Mrs. John G., 1952
 Kennedy Apts., 47 Claremont Ave.,
 New York 27, N. Y.
 Martin, Miss Helen J., LL.D., 1915
 608 North Ave., Pittsburgh 21, Pa.
 McClellan, Rev. and Mrs. Paul H., 1947
 5342 Kessport Dr., Apt. #2, Pittsburgh 36, Pa.
 Nolin, Miss Ruth L., 1955
 % Giffen, 5505 N. 52nd St., Omaha, Neb.
 Tedford, Miss Alberta A., R.N., 1947
 1414 E. 59th St., Room 602, Chicago 37, Ill.
 Wilson, Miss Elizabeth M., 1932 Lewis, Iowa
 Work, Miss Margaret A., 1924
 E. Platte Ave., Fort Morgan, Colo.

Special Term
 Aigner, Miss Wanda, 1956 Cairo
 Anthony, Miss Lillian D., 1956 Aslut
 Bender, Miss Elsie L., 1955 Cairo
 Cushman, Miss Dorothy H., 1955 Cairo
 Dillon, Miss Lela, 1954 Aslut
 Edie, Miss Evelyn C., 1955 Cairo
 Edson, Miss Jessie E., 1955 Cairo

*Associate.

**Leave of absence for family reasons.

Fowler, Mrs. Jessie A., 1955 Aslut
 French, Miss Mildred P., 1956 Cairo
 Galloway, Miss Helen B., R.N., 1954 Aslut
 Galloway, Miss Neva J., 1954 Cairo
 Grohman, Miss Margaret D., 1956 Tanta
 Hesselink, Miss Alice, 1956 Aslut
 Jaspers, Miss Marjorie, 1956 Alexandria
 Luebben, Miss June J., 1957 Cairo
 Martin, Miss Jacqueline, 1955 Alexandria
 Mason, Mrs. Ilma M., 1955 Cairo
 McClymonds, Miss Elsie M., 1955 Aslut
 McConkey, Miss Eunice, R.N., 1955 Box 65, Tanta
 McLaughlin, Miss Mary R., R.N., 1955 Aslut
 Maloy, Mr. and Mrs. George, 1955 Alexandria
 Murdock, Miss Joan, R.N., 1955 Alexandria
 Pierce, Miss Rachel E., 1957 Aslut
 Read, Mrs. Fay, 1941 Aslut
 Read, Mr. John M., 1956 Aslut
 Sisley, Mr. and Mrs. J. Robert, 1957 Alexandria
 Soule, Miss Lucy J., 1952 Alexandria
 Stultz, Miss Jean E., 1955 Box 65, Tanta
 Wagner, Miss Donna Lee, 1956 Cairo
 Wright, Miss Dorothy E., 1956 Box 65, Tanta
 Yackel, Mrs. Pearl M., R.N., 1955 Box 65, Tanta

Under Appointment—Special Term

Carnahan, Pauline L., 1957
 503 Highland Ave., Cheswick, Pa.
 Dice, Miss Helen I., 1957 Enon Valley, Pa.
 McCollom, Miss Dhyun, 1957
 401 W. Chelton Ave., Philadelphia 44, Pa.
 Osuna, Mr. James D., 1957
 1300 24th St. So., Arlington 2, Va.

PUNJAB, PAKISTAN

Allison, Miss M. Marie, 1952 Sialkot City
 Alter, Rev. and Mrs. Joseph C., 1922 Lyallpur
 Ballantyne, Miss Margaret E., 1941 Sangla Hill
 Black, Miss R. Jean, 1921 Pasrur
 Brown, Dr. and Mrs. J. D., 1936 Gujranwala
 Brownlee, Miss Theresa I., 1922 Sialkot City
 Campbell, Miss Audrey C., 1953
 128 Burton Road, Rawalpindi
 Carithers, Miss Florence M., R.N., 1953 Taxila
 Cash, Miss Marie E., R.N., 1926 Pasrur
 Christy, Dr. and Mrs. Norval E., 1947 Taxila
 Christy, Dr. and Mrs. W. C., 1938 Gujranwala
 Drake, Miss Edith M., 1947 Shalkhupura
 Foster, Dr. and Mrs. Robert A., 1923 Sialkot City
 Giffings, Mr. and Mrs. James A., 1957 Gujranwala
 Gleason, Rev. and Mrs. E. H., 1947 Gujar Khan
 Hamm, Dr. and Mrs. Orval L., 1953 Sialkot City
 Hartig, Miss Evva P., R.N.A., 1924 Jhelum
 Hewitt, Miss Eva M., 1930 Pasrur
 Hill, Miss Alice G., 1938 Sargodha
 Hunsberger, Miss Reba C., M.D., 1921 Taxila
 Lewis, Miss Barbara A., 1953
 % Kinnaird College, Lahore
 Lincoln, Miss M. Frances, R.N., 1920 Sargodha
 Lotze, Mr. and Mrs. Irvin G., 1948 Gujranwala
 MacLachlan, Miss Laura R., 1938 Shalkhupura
 McBane, Rev. and Mrs. C. Emerson, 1946 Gujranwala
 McCurry, Rev. and Mrs. Don M., Jr., 1956 Sialkot
 McKelvey, Miss Evelyn M., R.N., 1937 Sialkot City
 Miller, Rev. and Mrs. Paul A., 1920
 Memorial Hospital, Sialkot City
 Murdoch, Miss Margaret L., 1924 Lahore
 Peterson, Miss Marian T., 1920 Gujranwala
 Purdy, Miss Cane A., 1954 Sialkot City
 Reynolds, Miss Laura, 1924 Sargodha
 Scott, Miss Louise E., 1916 Gujranwala
 Selby, Rev. and Mrs. G. LeRoy, 1949 Sialkot City
 Stewart, Mr. and Mrs. Charles A., 1917 Gujranwala
 Stewart, Dr. and Mrs. R. R., 1916 Rawalpindi
 Stock, Rev. and Mrs. Frederick E., 1956 Sargodha
 Sutherland, Rev. and Mrs. William, 1918 Taxila
 Tabbs, Dr. and Mrs. Robert F., 1949 Rawalpindi
 Turner, Miss Elizabeth H., R.N., 1947 Sialkot City
 Weede, Miss Helen V., 1928 Campbellpur
 Wilder, Rev. and Mrs. John W., 1954 Rawalpindi

On Furlough

Ardrey, Miss Ruth I., 1924
 700 S. Caylord St., Denver 9, Colo.
 Brown, Miss Frances E., 1927
 401 W. Chelton Ave., Philadelphia 44, Pa.
 Brown, Dr. and Mrs. O. A., 1951
 1074 Casgrain Ave., Detroit 9, Mich.

Cathcart, Miss M. Evelyn, Ped.D., 1925
 106 S. Fifth St., Marshall, Minn.
 Cummings, Dr. and Mrs. J. B., 1923
 637 S. Detroit St., Xenia, Ohio
 Pulliam, Rev. and Mrs. Paul R., 1953
 401 W. Chelton Ave., Philadelphia 44, Pa.
 Vroon, Dr. and Mrs. John, 1941
 1121 Neland Ave., S. E., Grand Rapids, Mich.
 White, Miss Josephine L., 1951
 235 E. 49th St., New York 17, N.Y.

Under Appointment

Green, Miss Florence, 1957
 Sains Hotel, Mt. Freedom, N. J.
 Noble, Rev. and Mrs. Robert E., Jr., 1956
 Sains Hotel, Mt. Freedom, N. J.
 Swenson, Miss H. Janet, 1956
 Sains Hotel, Mt. Freedom, N. J.

Special Term

Calderwood, Rev. and Mrs. Donald H., 1956
 Charial Church, Upper Topa, Murree Hills
 Cole, Mr. Linden N., 1956
 Sialkot
 Dye, Dr. and Mrs. David L., 1955
 Rawalpindi
 James, Miss Eloise L., 1956
 Charial Church, Upper Topa, Murree Hills
 McCulloch, Mr. Laurence R., 1955
 Rawalpindi
 Vos, Miss Helen P., R.N., 1954
 United Christian Hospital,
 P.O. Forman Christian College, Lahore
 Whaley, Mr. Warren J., 1955
 Sialkot City

Under Appointment—Special Term

Old, Mr. and Mrs. Kenneth G., 1957
 Sialkot City

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922
 Pathankot
 Lamont, Miss S. Jane, 1928
 Pathankot
 McCulloch, Rev. and Mrs. Leonard, 1949
 Dhariwal
 McKelvey, Dr. and Mrs. J. Morgan, 1944
 Gurdaspur
 Ramsey, Miss Wille M., 1921
 Pathankot
 *Taylor, Dr. and Mrs. John C., 1955
 Landour Community Hospital, Landour, Mussoorie
 Trimble, Miss Vivian L., 1921
 Pathankot
 *VanCeyt, Dr. Virginia L., 1955
 % Medical Center, Ludhiana

Special Term

McKissick, Miss Dorothea, 1952
 Woodstock School, Landour, U.P.

Under Appointment—Special Term

Martin, Miss M. Jean, 1957
 401 W. Chelton Ave., Philadelphia 44, Pa.

THE SUDAN

Anderson, Dr. and Mrs. J. Lowrie, 1924
 Malakal
 Anderson, Rev. and Mrs. W. B., 1951
 Gwynne Divinity School, Mundri, via Malakal
 Bode, Miss Mary Anna, 1952
 Atbara
 #Crandall, Rev. C. Lee, 1949
 Akobo, U.N.P.
 Day, Miss Beverly J., 1953
 Khartoum North
 Deemer, Rev. and Mrs. James R., 1954
 Khartoum
 Farquhar, Miss Marian I., 1945
 Nasir, U.N.P.
 Finley, Dr. and Mrs. Leander, 1925
 Omdurman
 Galloway, Rev. and Mrs. Willard M., 1948
 Box 100, Gedaref
 #Hoakstra, Rev. and Mrs. Harvey T., 1948
 Akobo, U.N.P.
 #Hostetter, Rev. and Mrs. Paul E., 1954
 Malakal
 #Huikan, Miss Lillian, R.N., 1949
 Akobo, U.N.P.
 Jordan, Mr. Charles, 1947
 Akobo, U.N.P.
 Kenagy, Miss Rosalita, 1950
 Wad Medani
 Koehler, Rev. and Mrs. John, 1956
 Omdurman
 Matthews, Miss Aleta J., 1947
 Khartoum North
 McClellan, Miss Marguerite M., 1926
 Wad Medani
 McLaughlin, Rev. and Mrs. S. Robb, 1946
 Lar, via Adok, White Nile Mail Service, U.N.P.
 Meloy, Rev. and Mrs. Robert H., 1945
 Box 77, Omdurman
 Peters, Mr. and Mrs. Harold R. C., 1955
 Omdurman
 Phillips, Rev. and Mrs. W. H., 1948
 El Obaid
 Pillow, Miss E. Verna, 1930
 Khartoum

#Reformed Church in America.

Rankin, Miss Dorothy L., 1946
 Doleib Hill, via Malakal
 Roods, Dr. and Mrs. Albert G., 1946
 Pibor, via Akobo, U.N.P.
 Roy, Rev. and Mrs. A. Mac, 1942
 Malakal
 #Serr, Miss Roxanna, R.N., 1956
 Omdurman
 #Schultman, Miss Arlene, R.N., 1954
 Nasir, U.N.P.
 Shields, Dr. and Mrs. R. F., 1917
 Khartoum
 Smith, Miss Mary K., M.D., 1944
 Nasir, U.N.P.
 Stewart, Miss Evelyn, 1952
 Omdurman
 #Swart, Rev. and Mrs. Robert, 1948
 Pibor, via Akobo, U.N.P.
 Tetley, Miss Helen G., 1951
 Doleib Hill via Malakal
 Thompson, Mr. and Mrs. Milton H., 1950
 Obel
 Turk, Miss Frances, R.N., 1921
 Box 155, El Obaid
 Vandevort, Miss Eleanor C., 1949
 Lar, via Adok, U.N.P., White Nile Mail Service
 Webb, Mr. and Mrs. E. A., 1946
 Khartoum
 West, Dr. and Mrs. James A. T., 1953
 Lar, via Adok, White Nile Mail Service, U.N.P.
 Wilson, Rev. and Mrs. Alexander C., 1951
 Omdurman
 Wilson, Miss Ruth E., 1951
 Gedaref
 Wilson, Rev. and Mrs. Talmage, 1955
 Omdurman

On Furlough

Adair, Rev. and Mrs. W. B., 1946
 55 Elizabeth Ave., Hartford 5, Conn.
 #Crandall, Mrs. C. Lee, 1949
 % R.C.A., 156 Fifth Ave., New York 10, N. Y.
 Gordon, Dr. and Mrs. Robert C., 1946
 521 Netherwood Rd., Upper Darby, Pa.
 Jordan, Mrs. Charles, 1947
 167 Hallock St., Pittsburgh 11, Pa.
 #Katz, Miss Wilma, 1946
 Hickman, Neb.
 Pollock, Mr. and Mrs. Edward O., 1946
 236 N. Central Ave., Canonsburg, Pa.
 #Sikkema, Mr. and Mrs. LaVerne, 1948
 Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
 Walker, Rev. and Mrs. Harold T., 1946
 Payne Miss. Apts., Alexander St., Princeton, N.J.

Under Appointment

Creswell, Rev. and Mrs. Andrew W., 1956
 Sains Hotel, Mt. Freedom, N. J.
 Tower, Mr. and Mrs. Gordon M., 1957
 Sains Hotel, Mt. Freedom, N. J.
 Wilson, Rev. and Mrs. W. Sherman, 1958
 55 Dinmore Ave., Burgettstown, Pa.

Special Term

Banuat, Miss Marjorie A., 1956
 Omdurman
 Billica, Rev. and Mrs. Willard C., 1955
 Malakal
 Campbell, Miss Mary Jane, 1957
 Atbara
 Carlson, Mr. Edwin C., 1956
 Omdurman
 Kalker, Miss Audrey H., 1955
 Khartoum North
 Nichol, Mr. Gerald, 1956
 Omdurman
 Parr, Mr. and Mrs. Monte E., 1955
 Pibor, via Akobo, U.N.P.
 Turner, Miss A. Katie, 1955
 Khartoum

ETHIOPIA

Blair, Miss Isabel, 1922
 (Chimera) address Box 1111, Addis Ababa
 Eris, Miss Anna H., 1956
 Box 1111, Addis Ababa
 Faught, Miss Marjorie, R.N., 1939
 (Mail) address Addis Ababa
 Fisher, Rev. and Mrs. Milton C., 1954
 Box 1111, Addis Ababa
 Halewood, Miss Eileen, R.N., 1947
 (Chimera) address Addis Ababa
 Hanna, Mr. and Mrs. Donald E., 1956
 Box 1111, Addis Ababa
 Harper, Miss Mary Nell, R.N., 1948
 Sayo, Dambi Dolo
 Hespels, Rev. and Mrs. C. M., 1947
 (Chimera) address Addis Ababa
 Keefer, Mr. and Mrs. James B., 1955
 Box 1111, Addis Ababa
 Kurtz, Rev. and Mrs. Harold, 1955
 (Mail) address Addis Ababa
 Lusted, Miss Marie, R.N., 1955
 Pokwa, Dambi Dolo
 McClure, Dr. and Mrs. W. D., 1954
 Pokwa, Dambi Dolo
 McCreery, Miss Ruth E., 1950
 (Mail) address Addis Ababa
 Nihel, Miss Ruth M., 1953
 Box 1111, Addis Ababa
 Reimer, Rev. and Mrs. Niles, 1955
 Pokwa, Dambi Dolo
 Russell, Rev. and Mrs. Murray, 1952
 Sayo, Dambi Dolo
 Vandevort, Rev. and Mrs. Malcolm S., 1955
 Sayo, Dambi Dolo
 Yilek, Miss Joan E., 1948
 Pokwa, Dambi Dolo

On Parole

Anderson, Miss Norma H., R.N., 1923
5457 Euclid Ave., Philadelphia 31, Pa.
McCaery, Miss Hazel J., 1946, to Mrs. W. M. Lowell,
7000 22nd Ave., Hyattsville, Md.
Poffack, Mrs. Neale F., R.N., 1942
957 N. Euclid Ave., Ontario, Calif.
Russell, Mr. and Mrs. Fred, 1923
841 E. 69th St., Seattle 15, Wash.
Walker, Mrs. Ruth L., 1923
Box 98, Conowingo, Md.

Under Appointment

Strong, Rev. and Mrs. Albert C., 1957
Saint Hotel, Mt. Freedom, N. J.

Special Term

Anderson, Miss Lila R., 1954, Box 1111, Addis Ababa
Irwin, Miss S. Fern, 1954, Box 1111, Addis Ababa
Miller, Dr. Andrew C. N., 1955
(Ghana) address Addis Ababa
Schell, Dr. and Mrs. Walter S., 1955
Says, Daniel Della

Under Appointment—Special Term

Schaeffer, Mr. and Mrs. Russell A., 1957
1500 Broadway, Apt. 5, Bellingham, Wash.

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS
Reed, Dr. and Mrs. Glenn P., Box 195, Amara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Adams, Dr. and Mrs. J. W., 1913
2792 Hudson Dr., Cuyahoga Falls, Ohio
Colony, Mrs. Mary E., 1908
Frederick Manor, Newton, Kan.
Eller, Dr. and Mrs. E. E., 1915
443 Washington Ave., Philadelphia 44, Pa.
Finney, Miss Maryanna, 1994
121 N. 7th St., Sterling, Kan.
Glover, Dr. and Mrs. W. P., 1912, West Alexander, Pa.
Henderson, Rev. and Mrs. F. D., 1906
"Linwood," Beaver, Pa.
Hutchison, Dr. and Mrs. H. S., 1921
R.D. 1, Clayville, Pa.
Jamison, Dr. W. B., 1915
227 High St., New Wilmington, Pa.
Ligrower, Miss Lucy, 1921, 308 Patten Ct., Apt.,
6809 Briar St., Philadelphia 19, Pa.
Mason, Miss Dove E., 1918, "Linwood," Beaver, Pa.
McClanahan, Dr. and Mrs. F. C., 1915
New Wilmington, Pa.
McClanahan, Dr. and Mrs. N. D., 1909
R.D. 3, Monmouth, Ill.
McClanahan, Mr. M. C., 1922
225 N. Mercer St., New Wilmington, Pa.
McClanahan, Dr. and Mrs. H. A., 1920
125 Lakewood Dr., New Concord, Ohio
McClanahan, Miss Carol E., 1906
1208 E. Washington St., Washington, Iowa
Nash, Mr. and Mrs. W. W., 1922
2792 Hudson Dr., Cuyahoga Falls, Ohio
Parker, Miss Marion A., 1902, to Rev. George Seville,
100 E. Market St., Newport, Wilmington 4, Del.
Phillips, Dr. and Mrs. M. E., 1906
819 Ohio Ave., Rochester, Pa.
Robertson, Miss M. Stella, 1922
Five Shoregate, Gull, Fife, Scotland
Simpson, Mrs. Jane C. Smith, 1922
4852 10th St., St. Petersburg 4, Fla.
Smith, Miss Nellie C., 1911, "Linwood," Beaver, Pa.
Thompson, Dr. and Mrs. F. Scott, 1911
5324 Wayne Ave., Philadelphia 44, Pa.
Walker, Miss Laura E., 1904
306 Penn Ave., Pittsburgh 21, Pa.
West, Miss Ethel L., 1919
1209-15 Washington St., Washington, Iowa
Whitcomb, Miss Ida, 1913
25 Prospect St., Greenwich, N. Y.
Williamson, Miss Ruth M., 1924
305 S. Main St., Greensburg, Pa.
Wilson, Miss Esther W., 1919, "Linwood," Beaver, Pa.

RETIRED—HAWAIIAN-INDIA

Bennett, Miss Hazel, 1908
806 23rd St., San Diego 2, Calif.
Boyd, Miss M. Lois, 1918, to Mrs. John Smiley,
111 N. St. Louis St., Sparks, Ill.
Carroll, Miss Mary J., 1894
United Presbyterian Center, Frenchburg, Ky.
Carmichael, Dr. and Mrs. E. V., 1912
725 Audley Ave., New Castle, Pa.
Cavin, Dr. and Mrs. J. H., 1914
Sawyer, Wis.

Fahman, Miss Margaret J., 1913
1029 N.W. Third St., Miami, Fla.
Fleming, Miss Betsy, 1913
6249 Emerald Ave., Chicago 21, Ill.
Gordon, Dr. D. A., 1895
2330 Carroll Park S., Long Beach, Calif.
Hill, Miss Kate A., 1896
Eldora, Iowa
Jamison, Miss Fara J., 1903
306 Penn Ave., Pittsburgh 21, Pa.
Kyle, Miss Mary, 1904
306 Penn Ave., Pittsburgh 21, Pa.
Logan, Miss Mary E., 1891
325 W. 7th St., Rushville, Ind.
McArthur, Rev. and Mrs. J. A., 1904
814 E. Spring St., Boonville, Mo.
McConnell, Miss Lillian A., 1902
306 Penn Ave., Pittsburgh 21, Pa.
Marham, Dr. and Mrs. W. H., 1913
208 North "I" St., Monmouth, Ill.
Millon, Mr. and Mrs. C. C., 1920
111 N. 200th St., Seattle 33, Wash.
Milne, Dr. and Mrs. Hugh M., 1922
Scotch Ridge, R.R. #1, Carlisle, Iowa
Picken, Dr. and Mrs. S. C., 1909
420 E. Green St., Winterset, Iowa
Rice, Dr. and Mrs. W. H., 1918
Ewing, Neb.
Stewart, Dr. and Mrs. Harris J., 1911
New Wilmington, Pa.
Wenger, Miss George, 1919
Lebo, Kan.

RETIRED—THE SUDAN

Cole, Miss Mary E., 1919
308 W. Garfield St., Clarinda, Iowa
Cole, Miss Una, 1918
319 W. Washington, Clarinda, Iowa
Grove, Miss Elsie E., 1912
21 Caroline Ave., Poughkeepsie, N. Y.
Huffman, Miss Ray, R.N., 1924
5392 Virginia Ave., Kansas City, Mo.
McIntyre, Miss Aurora R., 1911
1209 E. Washington St., Washington, Iowa
Smith, Dr. and Mrs. Paul J., 1911, North Bend, Nebr.
RETIRED—ETHIOPIA
Beatty, Miss Ruth C., R.N., 1920
U.P. Children's Home, Mars, Pa.
West, Mr. and Mrs. Phil R., 1925
2976 Radwood, San Diego, Calif.

WIDOWS OF MISSIONARIES

From Pakistan-India

Alter, Mrs. D. Emmet
Sterling, Kan.
Anderson, Mrs. W. T.
319 Johnston, Philadelphia 44, Pa.
Brown, Mrs. M. M., 808 Chestnut St., Tarkio, Mo.
Chambers, Mrs. H. C.
708 Wilmington Ave., New Castle, Pa.
Downs, Mrs. Wallace J., New Wilmington, Pa.
Gordon, Mrs. A. W.
317 Virginia Ave., Havertown, Pa.
Heinrich, Mrs. J. C.
219 Mabrick Ave., Pittsburgh 28, Pa.
Mannell, Mrs. Robert
"Linwood," Beaver, Pa.
Stewart, Mrs. J. H., Tarkio, Mo.
Whitfield, Mrs. P. A., 1010 W. 1st St., Topeka, Kan.

From Egypt

Buchanan, Mrs. Howard
1129 E. Mar Vista, Whittier, Calif.
Calloway, Mrs. Dalton
25 Seminary Place, New Brunswick, N. J.
Hickman, Mrs. W. W.
1125 E. Detroit Ave., Monmouth, Ill.
McCaughy, Mrs. Fred E., East Ky.
McGill, Mrs. E. C., 119 W. 2nd St., Duluth 4, Minn.
Moore, Mrs. W. T., 1910
311 Jefferson Ave., Wheaton, Ill.
Roy, Mrs. Mark S., New Concord, Ohio
Russell, Mrs. C. P.
218 W. Chelton Ave., Philadelphia 44, Pa.
Thompson, Mrs. A. A., New Concord, Ohio
Walker, Mrs. R. W.
299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Adair, Mrs. W. J., 415 E. Jackson, Sterling, Kan.
Heary, Mrs. J. A., 213 E. Main St., Sterling, Kan.
Dyer, Mrs. D. S., 207 Buffalo St., Freeport, Pa.
Sweeth, Mrs. George A.
38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Hockman, Mrs. Robert W.
Wheaton College, Wheaton, Ill.
Henry, Mrs. Doreen C., East Ky.

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PRAYER GROUPS

(Continued from Page 239)

A CHRISTMAS PRAYER

We open here our treasures and our gifts;
 And some of it is gold,
 And some is frankincense,
 And some is myrrh;
 For some has come from plenty,
 Some from joy,
 And some from deepest sorrow of the soul.
 But Thou, O God, dost know the gift is
 love,
 Our pledge of peace, our promise of good
 will.
 Accept the gift and all the life we bring.
Herbert H. Hines

THE JUNIORS

(Continued from Page 240)

This is merely a pre-view. Plans are to get out a mailing of promotional material for Junior Special 1958 which should arrive shortly after you receive this information in MISSIONARY HORIZONS.

Merry Christmas to you and to your Juniors!

TEMPERANCE AND SOCIAL EDUCATION

(Continued from Page 246)

how the Lord has promised to give strength when we trust in Him in time of temptation.

Garas thought a little while and then said, "I'll try it. I can do it if the Lord gives me the power to resist. I'll trust Him." He then tore up the cigarette papers and threw away the tobacco and gave away the cigarette case.

Later Garas' cough cleared up, but more than that he found joy in the experience that God did give him the strength to break this habit. How we thank Him that Garas has not returned to the habit of smoking! He knows, as all of us can know, the truth of the verse, "I can do all things through Christ which strengtheneth me."

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